

## **Africa's Bonny Kingdom Sans the State of Nature! How the Origin of the Kingdom was Synonymous with the Birth of Its Sustained House System of Public Sector Governance?**

**Edward T. Bristol-Alagbariya \***

doi: <https://doi.org/10.37745/ijasct.2014/vol11on1161>

Published March 3 2023

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**Citation:** Bristol-Alagbariya E.T. (2023) Africa's Bonny Kingdom Sans the State of Nature! How the Origin of the Kingdom was Synonymous with the Birth of Its Sustained House System of Public Sector Governance, *International Journal of African Society, Cultures and Traditions*, Vol.11, No.1, pp.1-61

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**ABSTRACT:** *In the realm of history, economic and political philosophy, particularly in the framework of humans and the evolution of society, the 'state of nature' may be considered as indicating the real or hypothetical condition of human beings before socialization and thus without political association, namely the absence of Organized Government (Public Sector Governance), especially the absence of state sovereignty (the sovereign state), which evolved from the social contract of governance between government and the governed. According to the renowned English philosopher of the 16<sup>th</sup> and 17<sup>th</sup> Centuries, Thomas Hobbes, the state of nature was characterized by the 'war of every man against every man'. The state of nature featured a constant and violent situation of competition, whereby each individual had and exercised natural right to everything, regardless of the right and interest of other individuals. The basic law that prevailed during the period was that of self-preservation, on the basis of which each individual catered for his or her welfare and security. Consequently, Hobbes characterized the state of nature as 'solitary, poor, nasty, brutish, and short'. This study examines how and why Africa's Bonny Kingdom (also variously called Bonny Kingdom, Ancient Grand Bonny Kingdom or Grand Bonny Kingdom [Ibanise]) did not experience the era of the state of nature, given that the origin of the Kingdom was synonymous with the birth of its sustained Welfarist House (Canoe House) System of Public Sector Governance, which was midwifed by the social contract of governance between the Kingdom's primaeval rulers and the governed (the rest of the primaeval citizens of the Kingdom). It discusses Bonny Kingdom, as a primordial African sovereign state and famous primaeval Ijaw City and Trading State of modern Nigeria, which was originated by its Founding Ancestors from the Ijaw heartland of Central Niger Delta, where the civilization of*

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\* Associate Professor of Law & Ag. Dean, Faculty of Law, University of Port Harcourt (UNIPOINT), NIGERIA; Visiting Research Fellow, Centre for Energy, Petroleum & Mineral Law and Policy (CEPMLP), Graduate School of Natural Resources Law, Policy & Management, University of Dundee, Scotland, UNITED KINGDOM; Founder of Ancient Grand Bonny (*Okoloamakoromabo*) XX and *Kuruama Amadabo*, Ancient Grand Bonny Kingdom: Emails: edward.bristol-alagbariya@uniport.edu.ng and ebristolalagbariya@gmail.com

*the Ijaw ethnic nationality originated, and thereby reveals that the origin of the Kingdom in the context of 'the state of nature' adds value to existing scholarly literature and thus a contribution to the worldwide knowledge industry about the same concerning the origin of Public Sector Governance in the Kingdom.*

**KEYWORDS:** How and Why Africa's Bonny Kingdom did not Experience the Era of the State of Nature; Synonymous Origin of Bonny Kingdom and Origin of Public Sector Governance in the Kingdom; Bonny Kingdom's Sustained Welfarist House (Canoe House) System of Governance; State of Nature took place in Ancestral (Central Niger Delta) Ijaw heartland, where the Civilization of the Ijaws Originated; Three Tiers of the House System of Governance; Three Hierarchical Categories of Paramount Rulers; Four Generations of *Okoloama Ingie KiriFajie*; How Power Corrupts; How Aboriginal Apex Traditional Rulers Conformed to the Dictates of the Social Contract of Governance to Exhibit Yet Unequalled Government Social Responsibility and Good Traditional Governance; Need for Contemporary and Future Paramount Traditional Rulers to Exhibit Public-spiritedness, Practice Fair Play and Conform to the Dictates of the Social Contract of Governance, to Contribute to Good Traditional Governance and Sustainable Development in the Kingdom

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## INTRODUCTION

This study basically involves an overview of the concept or doctrine of the 'state of nature' in the framework of humans and the evolution of society,<sup>1</sup> in the specific context of the intertwined origin of Africa's Bonny Kingdom (also variously called Bonny Kingdom, Ancient Grand Bonny Kingdom or Grand Bonny Kingdom [*Ibanise*]) and that of Public Sector Governance in the Kingdom.<sup>2</sup>

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<sup>1</sup> F. W. Blackmar, *History of Human Society* (Charles Scribner's Sons, 1926/Echo Library, 2010); P. Manning, *A History of Humanity: The Evolution of the Human System* (Cambridge University Press, 2020); P. Matthews, 'Human Society' (Macmillan, 1905); Indian Institute of Legal Studies, 'Man and Evolution of Society' <<https://www.iilsindia.com/blogs/man-and-evolution-of-society/>> Accessed 23 February, 2023.

<sup>2</sup> E. T. Bristol-Alagbariya, 'Aboriginal Ancient Grand Bonny Kingdom of Niger Delta in the Framework of its Primordial House System of Governance and Natural Law towards Sustainable Development in the Kingdom', [2022], 10 (3), *Global Journal of Politics and Law Research* (E. T. Bristol-Alagbariya (2022 [n2a]), 1, 6–13, 18–19, 22–24 and 31–32; E. T. Bristol-Alagbariya (ed), *Historiographical & Natural Law-based CONGRATULATORY MESSAGE from the DUAWARIS to their Blood Brother & King: His Majesty, King Edward Asimini William Dappa Pepple III, CON, JP, Amanyanabo of Ancient Grand Bonny Kingdom* (LAP LAMBERT Academic Publishing, 2022) (E. T. Bristol-Alagbariya (2022 [n2b]), 1–9, 86, 159–160, 187–188, 197–199, 282–285 and back cover

In the rubrics of history, economic and political philosophy, particularly in the framework of humans and the evolution of society, the ‘state of nature’ may be considered as indicating the real or hypothetical condition of human beings before socialization and thus without political association, namely the absence of Organized Government (Public Sector Governance), especially the absence of state sovereignty (the sovereign state), which evolved from the social contract of governance between government and the governed.<sup>3</sup>

The state of nature was characterized by the display of might in human relations and society at large.<sup>4</sup> That means the ‘war of every man against every man’, based on power and might. This state of affairs epitomized a constant and violent condition or situation of competition whereby each individual had and exercised natural right to everything, regardless of the right and interest of other individuals. According to Thomas Hobbes (1588 – 1679),<sup>5</sup> the basic law that existed or prevailed during that era of early human history was that of self-preservation, on the basis of which each individual catered for his or her welfare and security.<sup>6</sup> Thomas Hobbes (a renowned

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preview; E. J. Alagoa and A. Fombo, *A Chronicle of Grand Bonny* (Ibadan University Press, 1972/Onyoma Research Publications, 2001), 3–7; 15, 45 and 89.

<sup>3</sup> Encyclopædia Britannica (A. Munro), ‘State of Nature: Political Theory’ <<https://www.britannica.com/topic/state-of-nature-political-theory>> Accessed 23 February, 2023; J. Rousseau, *The Social Contract* (Wordsworth Editions, 1998); J. Rousseau, *The Social Contract or Principles of Political Right* (Aziloth Books, 2011); T. Hobbes, *Leviathan by Thomas Hobbes* (Independently published, 2020); T. Hobbes, *Leviathan: Oxford World's Classics* (Oxford University Press, 2008); M. Lessonoff (ed), *Social Contract Theory* (Basil Blackwell, 1990); J. Locke *et al.*, *Keystones of Democracy: The Second Treatise of Government, The Social Contract and Rights of Man* (Bantam, 2005); the Preamble and Section 14 (2) (b), 1999 Constitution of the Federal Republic of Nigeria (CFRN) (as amended), which provides that the security and welfare of the people are the primary purposes of government; Section 14 of the 1999 CFRN (as amended) is captioned ‘The Government and the People’.

<sup>4</sup> Encyclopædia Britannica (A. Munro) (n3); E. T. Bristol-Alagbariya (University of Port Harcourt), Lecture notes on the Course entitled ‘Advanced Studies in International Law and Diplomacy Since the 19<sup>th</sup> Century’ (HDS 828.2); E. T. Bristol-Alagbariya (University of Port Harcourt), Lecture notes on the Course entitled ‘International Law, Security and Diplomacy’ (HDS 704.1).

<sup>5</sup> Stanford Encyclopedia of Philosophy, ‘Thomas Hobbes’ <<https://plato.stanford.edu/entries/hobbes/>> Accessed 23 February, 2023; G. Paul, *State of Nature 1ST Edition* (Vanguard Press, 1946); M. Baumann, *Thomas Hobbes' "State of Nature" in Daniel Defoe's "The Fortunes and Misfortunes of the Famous Moll Flanders, &C."*. *Shedding a New Light on the Protagonist's 'Immoral' Actions* (GRIN Verlag, 2018); T. Hühne, *"The State of Nature" in John Locke, Thomas Hobbes and Jean-Jacques Rousseau: A Critical Analysis and Comparison in Consideration of their Social and Historical Background* (GRIN Verlag GmbH, 2012); C/f G. Gill, *The Nature and Development of the Modern State* (Red Globe Press, 2016).

<sup>6</sup> *Ibid.*

English philosopher, who was considered to be one of the founders of modern political philosophy), characterized the state of nature as ‘solitary, poor, nasty, brutish, and short’.<sup>7</sup> Such a primitive form of or manner of the existence of humans, centred on self-sufficiency and its accompanying survival skills or techniques, whereby each individual catered for his or her welfare and security, was essentially inappropriate for harmonious coexistence and thus unsustainable for the development, growth and/or advancement of society.<sup>8</sup>

This study examines how and why Bonny Kingdom did not experience the era of the state of nature. It reveals that the state of nature never existed in Africa’s Bonny Kingdom because the origin of the Kingdom<sup>9</sup> was synonymous with the birth, beginning or commencement of the Kingdom’s sustained Welfarist House (Canoe House) System of Public Sector Governance, which was midwived by the social contract of governance between the Kingdom’s primaeval rulers (government) and the governed (the rest of the primaeval citizens of the Kingdom).<sup>10</sup> Hence, the study presents an examination of, indeed an enquiry into, the history of Bonny Kingdom, as a primordial African sovereign state and famous primaeval Ijaw City and Trading State, from the ancestral roots of its Founding Ancestors, namely Ijaw heartland of the Central

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<sup>7</sup> *Ibid*; Encyclopædia Britannica (A. Munro) (n3).

<sup>8</sup> T. J. Elpel, *Primitive Living, Self-Sufficiency, and Survival Skills: A Field Guide to Primitive Living Skills* (The Lyons Press, 2003); J. McPherson and G. McPherson, *Primitive Wilderness Living and Survival Skills* (John McPherson, 1993); E. T. Bristol-Alagbariya (University of Port Harcourt), Lecture notes on the Course entitled ‘Advanced Studies in International Law and Diplomacy Since the 19<sup>th</sup> Century’ (HDS 828.2); E. T. Bristol-Alagbariya (University of Port Harcourt), Lecture notes on the Course entitled ‘International Law, Security and Diplomacy’ (HDS 704.1).

<sup>9</sup> E. J. Alagoa and A. Fombo (n2), 3–7, 15 and 89.

<sup>10</sup> *Ibid*, 3–7, 15, 45 and 89; E. T. Bristol-Alagbariya (ed) (2022 [n2b]), xliii, 1–9, 53–57, 86, 159–160, 163–167, 175–177, 187–188, 197–199, 282–285 and back cover preview.

Niger Delta, where the civilization of the Ijaw ethnic nationality originated.<sup>11</sup> It reveals and argues that the state of nature of the Founding Ancestors/Generation of Bonny Kingdom took place in Ancestral (Central Niger Delta) Ijaw heartland, where the civilization of the Ijaws originated as far back as circa 500 BC.<sup>12</sup> In other words, the study reveals as well as contends that the state of nature of Bonny Kingdom took place in Ancestral (Central Niger Delta) Ijaw heartland, where the civilization<sup>13</sup> of the Ijaws originated. Based on this revelation and argument, the story of the origin of Bonny Kingdom adds value to existing scholarly literature on the historical, economic and political philosophy of the state of nature.

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<sup>11</sup> E. J. Alagoa *et al.* (eds), *The Izon of the Niger Delta* (Onyoma Research Publications, 2009), 29–32; The Ijaws, *The Ijaw Genesis: A Short Discourse* (The Ijaws); The Ijaws, *The Ijaw Genesis: The Original Ancestors and Genesis of the Ijaws* (The Ijaws); The Ijaw National Alliance of the Americas, 'Ijaw History' <<http://www.ijaw-naa.org/ijaw/home.htm>>; Pulse.ng, 'Ijaw Culture: A brief walk into the lives of one of the world's most ancient people' <<https://www.pulse.ng/lifestyle/food-travel/ijaw-culture-a-brief-walk-into-the-lives-of-one-of-the-worlds-most-ancient-people/wjfy3mb>>; The Editors of Encyclopaedia Britannica, 'Ijo People' <<https://www.britannica.com/topic/Ijo>>; Homepage of the Ijaw Nation <<http://www.unitedijaw.com/>> all Accessed 23 February, 2023; E. J. Alagoa and A. Fombo (n2), 3–5 and 45, E. T. Bristol-Alagbariya (ed) (2022 [n2b]), v and 42; E. T. Bristol-Alagbariya, *Law & Ethical Conducts on Energy Resources Operations in Nigeria: Spotlight on Petroleum Development Operations* (LAP LAMBERT Academic Publishing, 2021), v; E. T. Bristol-Alagbariya, *Permanent Sovereignty Over Natural Resources: Duties of Resource-Rich Developing Countries & Petroleum Development in Nigeria* (LAP LAMBERT Academic Publishing, 2020), v; E. T. Bristol-Alagbariya, *Petroleum Development & the Environment in Rivers State, Nigeria: Fallouts of the UNEP Report on Ogoniland, Environmental Regulatory Standards & Sustainable Development Laws & Practices* (LAP LAMBERT Academic Publishing, 2018) (E. T. Bristol-Alagbariya (2018 [n11]), xiv; E. T. Bristol-Alagbariya, *Governance Towards Sustainable Development in Nigeria: The Role of Strategic Assessment of Decisions & Actions* (CEPMLP/Dundee University Press [DUP]) (E. T. Bristol-Alagbariya (2013 [n11]), v.

<sup>12</sup> Pulse.ng (n11); The Editors of Encyclopaedia Britannica (n11); homepage of the Ijaw Nation (n11); E. J. Alagoa *et al.* (eds) (n11).

<sup>13</sup> S. Aderinto (ed), *African Kingdoms: An Encyclopedia of Empires and Civilizations* (ABC-CLIO, 2017); J. G Jackson, *Introduction To African Civilizations* (Citadel Press Inc., 2002); Captivating History, *Ancient African Kingdoms: A Captivating Guide to Civilizations of Ancient Africa Such as the Land of Punt, Carthage, the Kingdom of Aksum, the Mali Empire, and the Kingdom of Kush* (Captivating History, 2020); S. A. Ajayi (ed), *African Culture & Civilization* (Ibadan Cultural Studies Group, 2005); A. J. May and C. H. King, *A History of Civilization: The Story of Our Heritage* (Scribner, 1956); P. N. Stearns *et al.*, *World Civilizations: The Global Experience: Combined Volume* (Pearson College Div., 2015); P. N. Stearns *et al.*, *World Civilizations: The Global Experience: Volume I - Beginnings to 1750* (Pearson College Div., 2004); F. R. Willis, *World Civilizations* (D. C. Heath & Co., 1982) R. W. Winks, *World Civilization: A Brief History* (Collegiate Press, 1993); W. W. Hallo *et al.* (eds), *Heritage: Source Reader: Civilization and the Jews* (Educational Broadcasting Corporation, 1884).

It demonstrates value addition to existing pedagogic research and thus a contribution to the worldwide knowledge industry about the state of nature, in relation to the origin of Public Sector Governance in Africa's Bonny Kingdom, in the framework of the sustained Welfarist House (Lineage/Ward/Family) System of Governance of the Kingdom.<sup>14</sup> By and large, the study showcases the Three Tiers of House System of Governance of Bonny Kingdom, the Kingdom's Three Hierarchical Categories of Paramount Rulers, and its Four Generations of *Okoloama Ingie KiriFajie*, meaning Bonny Kingdom's fourteen Units/Wards/Lineages/Families/Houses.<sup>15</sup> It also unveils how power corrupts,<sup>16</sup> how the Aboriginal Apex Traditional Rulers of Bonny Kingdom conformed to the dictates of the social contract of governance, by exhibiting yet unequalled degree of public-spiritedness, fair play and thus government social responsibility towards exemplary good traditional governance.<sup>17</sup> Consequently, it underscores the need for contemporary and future Paramount Traditional Rulers of Bonny Kingdom to conform to the dictates of the social contract of governance, so as to contribute to good traditional governance, towards the wellbeing of the people and the entire Kingdom, as well as sustainable development in the Kingdom.<sup>18</sup>

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<sup>14</sup> E. J. Alagoa and A. Fombo (n2), especially 45–70; G. I. Jones, *The Trading States of the Oil Rivers: A Study of Political Development in Eastern Nigeria* (Oxford University Press 1963/James Currey Publishers, 2000), 198 and 102 (captioned 'TABLE 3: Structure and Political Alignments of Bonny Houses During the 19th Century'); E. T. Bristol-Alagbariya (ed) (2022 [n2b]), 1–9, 82–87, 159–160, 187–188, 197–199, 282–285 and back cover preview; E. T. Bristol-Alagbariya (2022 [n2a]), 1, 7–15 and 18–32; E. T. Bristol-Alagbariya, 'Natural Law as Bedrock of Good Governance: Reflections on Alagbariya, Asimini and Halliday-Awusa as Selfless Monarchs towards Good Traditional Governance and Sustainable Community Development in Oil-rich Bonny Kingdom' [2020], 10 (3), *Developing Country Studies* (E. T. Bristol-Alagbariya (2020 [n14a]), 63–65, 69–73 and 87–90; E. T. Bristol-Alagbariya, 'Natural Right of Blood Descendant-Females of the Founding Ancestors of Bonny Kingdom to Leadership Positions: Spotlight on Queen Kambasa and Legacies of Her Reign' [2020], 10 (3), *Developing Country Studies* (E. T. Bristol-Alagbariya (2020 [n14b]), 93–95 and 102.

<sup>15</sup> E. T. Bristol-Alagbariya (2022 [n2a]), 1, 5–6, 21–23 and 29; E. T. Bristol-Alagbariya (ed) (2022 [n2b]), 96–97, 110–111, 138–139, 150 and 159–162.

<sup>16</sup> R. Hill, *Power Corrupts, And Absolute Power Corrupts Absolutely, Lord Acton, 1887* (Yale University Press, 2011); Per Lord Acton, a late 19<sup>th</sup> Century – early 20<sup>th</sup> Century British historian <<https://www.dictionary.com/browse/power-tends-to-corrupt-absolute-power-corrupts-absolutely>> Accessed 23 February, 2023.

<sup>17</sup> E. T. Bristol-Alagbariya (2020 [n14a]), 63–92.

<sup>18</sup> *Ibid*; per Kofi Annan (Seventh UN Secretary-General (1 January, 1997 – 31 December, 2006), UN, 'Meetings Coverage and Press Releases: Good Governance Essential to Development, Prosperity, Peace Secretary-General Tells International Conference, Press Release SG/SM/6291/DEV/2166' <<https://www.un.org/press/en/1997/19970728.SGSM6291.html>>; D. Kaufmann *et al.*, 'The Worldwide Governance

### **West Africa's Bonny Kingdom**

Before discussing how the Founding Ancestors of West Africa's Bonny Kingdom originated the Kingdom, it may be pertinent to indicate the geographical location of the Kingdom, along with its neighbours, natural geographic environmental features, population, initial communities, as well as the traditional occupation, among other sources of livelihood of the people of the Kingdom.

### **Bonny Kingdom: Its Strategic Location, Neighbours, Natural Geographic Features, Primordial Ijaw Stock of People, Initial Communities, Occupation and Other Sources of Livelihood of the People of the Kingdom**

Africa's Bonny Kingdom, also called Bonny Kingdom, Ancient Grand Bonny Kingdom and Grand Bonny Kingdom (*Ibanise*), is strategically located about forty kilometres (40 kms) south-southeast of Port Harcourt, which is the capital of Rivers State, Nigeria. The Kingdom lies within latitude 4° 27' 8", longitude 7° 10' 00" and borders the shores of the Southern Nigerian part of the Atlantic Ocean into which its main River, the Bonny Estuary, ultimately flows.<sup>19</sup> The Bonny River Estuary is actually a major sea along the Atlantic coast of the Bonny area. The Kingdom is thus situated along the Atlantic coast of the eastern Niger Delta, which is known as the Bight of Bonny, in Bonny Local Government Area (OLGA) of Rivers State.

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Indicators: Methodology and Analytical Issues' [2010], *Global Economy and Development*, Brookings Institution, <[https://www.brookings.edu/wp-content/uploads/2016/06/09\\_wgi\\_kaufmann.pdf](https://www.brookings.edu/wp-content/uploads/2016/06/09_wgi_kaufmann.pdf)>; D. Kaufmann *et al.*, 'Governance Matters From Measurement to Action', <<https://www.imf.org/external/pubs/ft/fandd/2000/06/pdf/kauf.pdf>>; UN Department of Economic and Social Affairs, 'Sustainable Development: The 17 Goals' <<https://sdgs.un.org/goals/goal15>> all Accessed 24 February, 2023; B. C. Smith, *Good Governance and Development* (Palgrave Macmillan 2007); E. T. Bristol-Alagbariya (2013 [n11]); K. Ginther *et al.* (eds), *Sustainable Development and Good Governance* (Martinus Nijhoff 1995); T. G. Weiss, 'Governance, Good Governance and Global Governance: Conceptual and Actual Challenges' [2000], 21 (5), *Third World Quarterly*, 795; J. A. P. de Oliveira (ed), *Green Economy and Good Governance for Sustainable Development: Opportunities, Promises and Concerns* (UN University Press, 2012).

<sup>19</sup> Editors of Encyclopaedia Britannica, 'Bonny River, River Nigeria' <<https://www.britannica.com/place/Bonny-River>>; Google Arts & Culture, 'Bight of Bonny' <[https://artsandculture.google.com/entity/bonny-estuary/m0gg55\\_n?hl=en](https://artsandculture.google.com/entity/bonny-estuary/m0gg55_n?hl=en)>; ResearchGate, 'Map of the Bonny Estuary showing the Transect Locations at Iwofe (T1), Port Harcourt (T2), Okrika Creek (T3), Okrika Jetty (T4), Ford Point (T5) and Bonny (T6)' <[https://www.researchgate.net/figure/Map-of-the-Bonny-Estuary-showing-the-Transect-Locations-at-Iwofe-T1-Port-Harcourt\\_fig1\\_309212163](https://www.researchgate.net/figure/Map-of-the-Bonny-Estuary-showing-the-Transect-Locations-at-Iwofe-T1-Port-Harcourt_fig1_309212163)>; Area of the Official Website of the Bonny Historical Society, captioned 'Geographical Location' <<http://bonnyhistoricalsociety.com/about-bonny-kingdom/>> all Accessed 24 February, 2023.

Neighbouring areas to Bonny Kingdom include the Andoni (Obolo) Communities to the east, Kalabari Kingdom (New Calabar) to the north-west and the Okrika Kingdom (*Wakrikese*) to the north-east, while on the southern part of the Kingdom is its Atlantic coast called the ‘Bight of Bonny’,<sup>20</sup> along a place called Rio Real (Rey del Rio), which is the name the Portuguese explorers and merchants called the Bonny area. This implies that Bonny Kingdom is located in a rain forest vegetation area, which is comprised of brackish mangrove forest vegetation at the banks of the Bonny River and its tributaries, within the Eastern Niger Delta, in the West African sub-region.<sup>21</sup>

The Kingdom’s capital city, as well as the headquarters of OLGA, is *Okoloama* (Grand Bonny), which lies slightly above sea level. Grand Bonny (also variously called Grand Bonny City, Grand Bonny Island Community, Grand Bonny Island, Grand Bonny Island City, Bonny Island and Bonny) is in the course of ongoing adverse effects of global warming, increasingly descending below sea level. By virtue of its geographical location and thus as a route to the outside world, Grand Bonny Island City occupies a very strategic position in the history of Bonny Kingdom and Nigeria at large.<sup>22</sup> Consequently, due to the strategic position of Grand Bonny Island City in the context of Bonny Kingdom’s House System of Governance, virtually all the Kingdom’s Houses (known as Country Houses) have their compounds, known as their main seat of governance, within the Island city.<sup>23</sup>

The earliest Lineages/Wards/Families/Houses of Bonny Kingdom were those of Alagbariye (variously called or referred to as Alagbariya, Alagbaria, Alagbarigha [Kala-Ebeni/Kalabeni], *et cetera*),<sup>24</sup> Ndoli-Okpara (also called Okpara-Ndoli/Ndoliye-Okpara), Opuamakuba and Asmini

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<sup>20</sup> Bight of Bonny Act, No. 4 of 1975, Cap 34 Laws of the Federation of Nigeria (LFN) 1990, Cap B7 LFN 2004.

<sup>21</sup> The Editors of Encyclopaedia Britannica, ‘Bonny Nigeria’ <<https://www.britannica.com/place/Bonny>> Accessed 24 February, 2023; Editors of Encyclopaedia Britannica (n19); Google Arts & Culture (n19); ResearchGate (n19); Area of the Official Website of the Bonny Historical Society, captioned ‘Geographical Location’ (n19); Bight of Bonny Act, No. 4 of 1975, Cap 34 LFN 1990, Cap B7 LFN 2004.

<sup>22</sup> E. J. Alagoa and A. Fombo (n2), vii–viii; Bonny Joint Industry Committee (JIC) led by NLNG, ‘Bonny Kingdom Masterplan | Bonny Island, Nigeria | 2014’ <<https://www.nleworks.com/case/bonny-kingdom-masterplan/>> Accessed 24 February, 2023.

<sup>23</sup> E. J. Alagoa and A. Fombo (n2), viii; E. T. Bristol-Alagbariya, *Participation in Petroleum Development: Towards Sustainable Community Development in the Niger Delta* (CEPMLP/DUP, 2010), 105–106.

<sup>24</sup> E. J. Alagoa and A. Fombo (n2), 3–7, 15, 16, 49, 60–61, 67 and 89; K. O. Dike, *Trade and Politics in the Niger Delta 1830–1885: An Introduction to the Economic and Political History of Nigeria* (Greenwood Press, 1981), 24 and 196; M. A. G. Leonard, *The Lower Niger and Its Tribes* (Franks Cass & Co., 1968), 23–24 and 47; E. T. Bristol-Alagbariya (ed) (2022 [n2b]), lx, 33, 42 and 44; E. T. Bristol-Alagbariya (2010 [n23]), 106–107; E. J. Alagoa, A

(also known as Asikunuma)<sup>25</sup> and then Kongo, who are quadrumvirate Founding Patriarchs of the Kingdom, from whom the civilization of the Kingdom originated and began to tremendously flourish during the Kingdom's primaeval era, as a primordial African sovereign state that advanced as the pride of Ancestral Ijaw nation and the entire Ancient Delta region of modern Nigeria.<sup>26</sup>

The earliest communities of the Kingdom are basically Orupiri, *Okoloama* (Grand Bonny/Bonny Island), Finima and Kuruama, along with various settlements of these earliest communities, where the proto (primaeval, primordial or aboriginal) Ijaw people of the Kingdom initially inhabited.<sup>27</sup> The proto-Ijaw and primordial stock of Bonny Kingdom continue to exist in the Kingdom as the *Duawaris* (Blood-Descendant, Founding and Aboriginal Royal Lineages/Wards/Families/Houses) of the Kingdom.<sup>28</sup> These are Blood-descendant Houses of the progenitor of the Founding Ancestors of the Kingdom: Ebeni of the Isedani Royal (*Aseme*)

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*History of the Niger Delta: An Historical Interpretation of Ijo Oral Tradition* (Ibadan University Press, 1972/Onyoma Research Publications, 2005), 151–152 and 208–209; Consent Judgement of the High Court of Rivers State, Port Harcourt Judicial Division, Suit No.: PHC/399M/2002, between *Chief (Aseme-Alabo) Edward Tamunosiminikarama Bereibibo Adapa Bristol-Alagbariya vs Chief (Dr) A. A. Ibiama-Finecountry, Chief D. I. Manilla Pepple (Sued for Themselves and on Behalf of the Bonny Chiefs' Council)* [Coram: Honourable Justice S.C. Amadi]; Consent Judgement of the High Court of Rivers State, Port Harcourt Judicial Division, Suit No.: PHC/573/2011, between *Chief (Aseme-Alabo) Edward T. Bristol-Alagbariya, Post-Docs, PhD, JP, Ksc & Se-Alabo (Brig. Gen.) Dr. M. Adonye Dublin-Green, JP, fss, mni, FWACS vs His Majesty, King Edward Asimini William Dappa Pepple III, CON, JP; Se-Alabo (Lt. Col. [Rtd.], A. O. Manilla Pepple, FSS, psc, MSW RDT, JP, and Se-Alabo Arthur L. S. Willie Pepple (Sued for Themselves Personally and as Representatives of the Amanyanabo-in-Council/Bonny Chiefs' Council, Bonny Kingdom of Rivers State of Nigeria* [Coram: Honourable Justice M. W. Danagogo].

<sup>25</sup> G. I. Jones (n14), 198; E. T. Bristol-Alagbariya (2010 [n23]), 108.

<sup>26</sup> E. T. Bristol-Alagbariya (2022 [n2a]), especially 1, 7, 14, 17, 27 and 30–31; E. T. Bristol-Alagbariya (ed) (2022 [n2b]), xxxv–xxxvi, liii–liv, lxxii–lxxiii, 47, 78, 111, 159, 188, 198–199; K. O. Dike (n24), 31 and 41; E. T. Bristol-Alagbariya (2020 [n14a]), 63–92.

<sup>27</sup> E. T. Bristol-Alagbariya (2022 [n2a]), 7–10 and 18–23; E. T. Bristol-Alagbariya (ed) (2022 [n2b]), 39–85 and 168–169; E. J. Alagoa and A. Fombo (n2), vii, 3–7, 15 and 89; E. T. Bristol-Alagbariya, 'Kuruama-Bonny: From Earliest Times to the Present' [1986], Dissertation submitted to the Department of History, Faculty of Humanities, University of Port Harcourt, in partial fulfilment of the Requirements for the Award of Bachelor of Arts (B. A. Hons), in History,

<sup>28</sup> Association of the *Duawaris* (Founding and Aboriginal Royal Houses of Grand Bonny Kingdom), with Corporate Affairs Commission (CAC) Nigeria Registration Certificate No: CAC/IT/No. 100619; G. I. Jones (n14), 56, 61, 62, 161, 172, 174, 176, 198 and 202; *C/f Bonny Kingdom Historical Society, The History of Bonny*, (Bonny Kingdom Historical Society, 2011), 135–174; E. J. Alagoa and A. Fombo (n2), 39 and 48.

Lineage of Kolokuma (who Bonny Kingdom was cogently, honourably and effectually named after).<sup>29</sup> So, as Blood-descendant Houses of the Founding Ancestors of Bonny Kingdom, the *Duawaris*, as compared to other Major Houses of the Kingdom (*Opuwaris*), are known as ‘**Freeborn Houses**’, in fact, ‘**Big Freeborn Houses**’, while their Chiefs (*Duawari* Chiefs [*Se-Alapu*: Country Chiefs]) are known as ‘**Big Freeborn Chiefs**’, as well as ‘**Substantive Amadapu**’ (Community/District Heads).<sup>30</sup> Apart from some extractions of the *Duawaris*<sup>31</sup> that joined the Adum-Opubughu [Opubo] Annie (Anna) Pepple group of Houses, led by *Se-Alabo* (Country Chief) Jubo Jubogha (Jack, popularly called Jaja), to establish Opobo Kingdom, during the 1869/70 Bonny Civil War, those of them (the *Duawaris*) that remained in Bonny Kingdom are six in number. The six *Duawaris* are (i) Bristol-Alagbarigha Royal House (Founder of Grand Bonny: *Okoloamakoromabo* and Founding House of Grand Bonny Kingdom); (ii) King Halliday-Awusa Royal House (Predecessor of King Perekule and Founding House of Grand Bonny Kingdom); (iii) King Perekule Royal House (Successor of King Halliday-Awusa and Founding House of Grand Bonny Kingdom); (iv) Dublin-Green House (Lala, Ebie, Prince Asimini-Oruakpa Lineage - Founding House of Grand Bonny Kingdom); (v) Prince Oruasawo Tolofari Royal House (Kumaluya-Ndende Omuigbem Lineage – Founding House of Grand Bonny Kingdom); and (vi) Buoye-Omuso (Brown) Major House (Prince Kongo Lineage – Founder of Ikpakpayo/Finima & Founding House of Grand Bonny Kingdom). These six *Duawaris* represent the founding ancestors/generation of Bonny Kingdom. They are registered with the Corporate Affairs Commission (CAC) of Nigeria as *Association of the Duawaris (Founding and Aboriginal Royal Houses) of Grand Bonny Kingdom*, with the CAC Nigeria Registration Certificate No: CAC/IT/No. 100619.<sup>32</sup>

<sup>29</sup> *Ibid*; E. T. Bristol-Alagbariya (2022 [n2a]), 4; E. T. Bristol-Alagbariya (ed) (2022 [n2b]), v, lxxv, l, 33, 42, 61, 128–129, 134, 178 and 192.

<sup>30</sup> E. J. Alagoa and A. Fombo (n2), 6 and 17; N. Wariboko, *Pattern of Institutions in the Niger Delta: Economic and Ethological Interpretations of History and Culture* (Onyoma Research Publications, 2007), 190; E. T. Bristol-Alagbariya (2022 [n2a]), 21–22 and 29–30; E. T. Bristol-Alagbariya (ed) (2022 [n2b]), lv, lxxv, lxxviii, lxxi–lxxii, lxxxviii, 63, 107, 196–197 and 205; *Official Opening of the Palace of the Amadabo of Finima & 1<sup>st</sup> Coronation Anniversary of the Incumbent Amadabo of Finima (Aseme-Alabo [Engr.] Dagogo Lambert Brown, Chief & Head of Buoye-Omuso Brown House, Amadabo of Finima, Kongo XVII), Thursday, 12<sup>th</sup> January, 2023, Palace Ground, Finima, Bonny Island, Rivers State* (Printing Solutions, 2023), especially 9 and 13–14; E. J. Alagoa (n24), 215.

<sup>31</sup> Some extractions of the *Duawaris*, such as Dappaye Amakiri, Tolofari and Kala-Omuso, joined the Opubo Annie Pepple group of Houses, led by *Se-Alabo* Jaja, to establish Opobo Kingdom, in 1869/70, during the Bonny Civil War. Cf G. N. S. Ogolo, *Opobo Excerpts (An Insight into An African Kingdom)* (Etuk Concepts, 2012), 133–134,

<sup>32</sup> Association of the Duawaris (Founding and Aboriginal Royal Houses of Grand Bonny Kingdom), with CAC Nigeria Registration Certificate No: CAC/IT/No. 100619.

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As a primaeval sovereign state and civilization of the Ancient Niger Delta region, Bonny Kingdom (*Ibanise*) was the economic and political centre of the Ancient Niger Delta region, as well as a significant symbol of African civilization, before Opobo Kingdom emerged from the Kingdom in 1869/70<sup>33</sup> and the eventual evolution of modern Nigeria in 1914.<sup>34</sup> Bonny Kingdom was one of the Ancient Trading States (also called ‘City-States’) of Primaeval, Primordial or Aboriginal Niger Delta region. Specifically, Bonny Kingdom was an Ijaw City and Trading State of Primaeval Niger Delta region. Other Ancient Ijaw Trading States are Opobo Kingdom, Kalabari (New Calabar), Okrika (Wakrikese) and Nembe (Brass). These Ancient Ijaw Trading States, along with the Efik (Old Calabar) and Itsekiri (Warri) Trading States are known as Ancient Niger Delta Trading States.<sup>35</sup>

The core or main Social System (i.e., the fundamental characteristic organizational pattern) of these Ancient Niger Delta trading states was and still remains similar to the Social System of Ancient Greek City-States.<sup>36</sup> These Ancient Niger Delta Kingdoms, City and trading states existed along with their immediate bigger neighbour, namely Ancient Benin (Edo) Kingdom,<sup>37</sup> in the context and framework of the Southern ethnic minority nationalities (contemporary south-south geopolitical zone) of the Federal Republic of Nigeria, otherwise referred to as the Southern ethnic minority area of Nigeria.<sup>38</sup> These Ancient Niger Delta trading states and their

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<sup>33</sup> E. T. Bristol-Alagbariya (2022 [n2a]), 1, 7, 14, 17, 27 and 30–31; E. T. Bristol-Alagbariya (ed) (2022 [n2b]), xxxv–xxxvi, liii–liv, lxxii–lxxiii, 47, 78, 111, 159, 188, 198–199; E. J. Alagoa and A. Fombo (n2), 29–32; C. Ogolo, *Opobo Kingdom: 150 Years After ... Socio-Economic Dynamics for New Horizons* (Biz Pages Publishing and Printing Company, 2020), 31–48; K. Pepple and T. Oko-Jaja (eds), *Contemporary Historical Perspectives on Opobo* (Opobo Watch Publications, 2015),

<sup>34</sup> K. O. Dike (n24), 31; E. T. Bristol-Alagbariya (2010 [n23]), 109; Federal Republic of Nigeria, *Nigeria at 50: A Compendium: The Official and Authoritative Book about Nigeria* (Published on the Golden Jubilee Independence Anniversary www.1stoctober.com Publishing 2010), 33.

<sup>35</sup> E. J. Alagoa and A. Fombo (n2), 45; E. T. Bristol-Alagbariya (2010 [n23]), 106; E. T. Bristol-Alagbariya (2022 [n2a]), 3; E. T. Bristol-Alagbariya (ed) (2022 [n2b]), lxxxviii and 64; K. O. Dike (n24); G. I. Jones (n14), E. J. Alagoa *et al.* (eds) (n11); E. J. Alagoa (n24).

<sup>36</sup> K. O. Dike (n24), 30–31; E. T. Bristol-Alagbariya (2010 [7]), 106; National Geographic Society, ‘Greek City-States’ <<https://www.nationalgeographic.org/encyclopedia/greek-city-states/>> Accessed 24 February, 2023.

<sup>37</sup> Federal Republic of Nigeria, *Nigeria at 50: A Compendium: The Official and Authoritative Book About Nigeria* (1<sup>st</sup> October Publishing, 2014), 26; National Geographic Society, ‘The Kingdom of Benin’ <<https://education.nationalgeographic.org/resource/kingdom-benin>>; ‘Benin: historical kingdom, West Africa’ <<https://www.britannica.com/place/Benin-historical-kingdom-West-Africa>> both Accessed 24 February, 2023.

<sup>38</sup> Southern Minorities Movement, *Roots, the Struggle and the Future* (Southern Minority Movement 1995); Southern Minorities Movement, *Appraisal of the Nigerian Crisis and Solution* (Southern Minority Movement 1995); Southern Minorities Movement, *What All Southern Minorities Must Know* (Southern Minority Movement 1995); E.

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neighbouring primordial ethnic nationalities, tribes and communities of contemporary south-south geopolitical zone of Nigeria make up the true Niger Delta region, known as the ethnographic, geographic and historical Niger Delta region, which is distinct from the politically motivated Niger Delta region created by the Niger Delta Development Commission (NDDC) Act.<sup>39</sup>

In the realm of the third tier of public sector governance in modern Nigeria, Bonny Kingdom is the same as Bonny Local Government Area (OLGA).<sup>40</sup> OLGA was created in 1991, by the administration of Military President, General Ibrahim Babangida.<sup>41</sup>

The population of strategically located, traditionally centralised and greatly oil-rich Bonny Kingdom is about 600,000 people.<sup>42</sup> This is because beside indigenes of Bonny Kingdom, the Kingdom is inhabited by many immigrant job seekers and the workforce of several multinational oil and gas companies (MNOCs), such as Shell Nigeria (the Shell Petroleum Development Company of Nigeria Limited [SPDC]), Nigeria LNG Limited (NLNG), Mobil Producing Nigeria Unlimited (MPNU, a subsidiary of ExxonMobil), Chevron Nigeria (Chevron Nigeria Limited [CNL]), among other allied business organisations.<sup>43</sup>

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T. Bristol-Alagbariya, 'Primordial Niger Delta, Petroleum Development in Nigeria and the Niger Delta Development Commission Act: A Food For Thought!' [2020], 10 (3), *Developing Country Studies*, 106–107 and 124; S. Azaiki, *Inequities in Nigerian Politics* (Treasure Communications Resource, 2003); R. T. Suberu, *Ethnic Minority Conflicts and Governance in Nigeria* (Spectrum, 2003); R. T. Suberu, *Federalism and Ethnic Conflict in Nigeria* (United States Institute of Peace, 2001); My Destination Nigeria, 'South South Region Guide' <<http://www.mydnigeria.com/nigeria-travel-infomation/nigeria-regional-information/south-south-nigeria-region-guide/>> Accessed 24 February, 2023; M. T. Akobo *et al.* (Southern Minorities Movement)/The Willink Commission, *NIGERIA Report of the Commission Appointed to Enquire into The Fears of Minorities and The Means of Allaying Them* (Southern Minorities Movement [SMM] [reprint] 1996).

<sup>39</sup> Sections 2 (1) (b) and 4 of the Niger-Delta Development Commission (Establishment) Act, Act No 6 LFN 2000, Cap N86 LFN 2004; Niger Delta Development Commission (Establishment) Amendment Act, 2017; Niger Delta Development Commission (NDDC), *Niger Delta Regional Development Master Plan* (NDDC 2006), 49–50, 53–55, 60–67.

<sup>40</sup> Section 3, Preamble and Section 14 (2) (b), 1999 CFRN (as amended), captioned 'States of the Federation and the Federal Capital Territory, Abuja'; First Schedule, Part I, 1999 CFRN (as amended), captioned 'States of the Federation: Local Government Area'; Section 7, 1999 CFRN (as amended), captioned 'Local Government System'.

<sup>41</sup> E. T. Bristol-Alagbariya (2010 [n23]), 105–106.

<sup>42</sup> *C/f City Population*, 'Bonny Local Government Area in Nigeria: Population' <<http://www.citypopulation.info/php/nigeria-admin.php?adm2id=NGA033007>> Accessed 24 February, 2023.

<sup>43</sup> E. T. Bristol-Alagbariya (2010 [n23]), 117–118.

Essentially, Bonny Kingdom *vis-à-vis* OLGA is one of the most industrialised areas of Nigeria<sup>44</sup> and this has been so from time immemorial, as it was one of Nigeria's foremost strategic areas of external relations, especially external trade.<sup>45</sup> The earliest, traditional and predominant traditional occupations of the people of the Kingdom were and remain fishing and seafood gathering, along with salt making, as well as pristine fruit gathering, farming, weaving, carving and making of certain pottery objects, which was learnt from their Ancestral Ijaw homeland.<sup>46</sup> As means of livelihood also, Bonny people engaged in internal trade within and outside the Kingdom. This include external trading activities, especially external long-distance trading activities with their neighbouring Kingdoms and other ethnic nationalities within and outside the Primaeval Niger Delta.<sup>47</sup> For instance, primaeval long-distance trading activities of the people of Bonny Kingdom extended to such primordial areas of modern Nigeria as the Igbo heartland (in the Niger Delta hinterland), Igala-land (in the Middle-belt) and Yoruba-land (in the West).<sup>48</sup> Thus, the livelihood of the people of Bonny Kingdom was essentially based on their above-stated earliest predominant occupation, as well as trade and commerce within and outside Ancient Niger Delta.<sup>49</sup>

Consequently, from the 15<sup>th</sup> century AD, long-distance trade between Bonny Kingdom and the rest of the Ancient Trading States of the Niger Delta extended to trading activities with the early Western European explorers, visitors and traders, beginning with the Portuguese explorers, visitors and merchants that came into contact with Bonny Kingdom. At the time, Bonny Kingdom had such trade and exchange items as indigenous salt, ivory and Guinea pepper. After the 15<sup>th</sup> Century era of the early Western European explorers, visitors and traders, the trade and

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<sup>44</sup> Bonny Joint Industry Committee (JIC) led by NLNG (n6).

<sup>45</sup> Encyclopaedia Britannica, 'Bonny: Nigeria' <<https://www.britannica.com/place/Bonny>> Accessed 24 February, 2023.

<sup>46</sup> E. T. Bristol-Alagbariya and W. J. Okowa, 'Economic Development: The Pre-Slave Trade Era', in N. Briggs *et al.* (eds), *The Economic Development of Rivers State: In Commemoration of Port Harcourt Centenary Celebration 2013* (Rivers State Economic Advisory Council/Onyoma Research Publications, 2013), 52–60.

<sup>47</sup> *Ibid*, 51–66; E. J. Alagoa, 'Long-Distance Trade and States in the Niger Delta', [1970], 11 (3), *The Journal of African History*, 319–329; R. Horton, 'From Fishing Village to City-State: A Social History of New Calabar', [1969], *Man in Africa*, 37–58; G. I. Jones, 'The Political Organization of Old Calabar', in D. Forde (ed), *Efik Traders of Old Calabar (Containing the Diary of Antera Duke, together with an Ethnographic Sketch and Notes and an Essay on the Political Organization of Old Calabar)*, Routledge, 1956/2018.

<sup>48</sup> E. T. Bristol-Alagbariya and W. J. Okowa, 'Economic Development: The Pre-Slave Trade Era', in N. Briggs *et al.* (eds), *The Economic Development of Rivers State: In Commemoration of Port Harcourt Centenary Celebration 2013* (Rivers State Economic Advisory Council/Onyoma Research Publications, 2013), 60–63.

<sup>49</sup> *Ibid*; E. J. Alagoa (n24), 158–160.

exchange items of the Kingdom included slaves (from the 16<sup>th</sup> Century to the 19<sup>th</sup> Century [1807])<sup>50</sup> and later on (after slave trade had been outlawed in the 19<sup>th</sup> Century onwards) legitimate trade in oil-palm produce was the basic item of trade and commerce of Bonny Kingdom.<sup>51</sup> Thereafter, from the late 1950s, the Atlantic coast of Bonny and OLGA became Nigeria's strategic location for exporting petroleum (crude oil and natural gas) resources, for the country's overseas consumer-nations and consumer-public around the globe.<sup>52</sup>

On the whole, the strategic location of Bonny Kingdom and the achievements of its people, especially during the aboriginal (primaeval, primordial) era of the Kingdom, made the Kingdom to occupy a significant position and place of pride from earliest times to present day. This may be considered in the following manner: (i) the primaeval, primordial or aboriginal era, which spanned from before about 1000 AD to about 1740 AD (a period of well over Seven Centuries). This period covers when the Kingdom was founded (before about AD 1000),<sup>53</sup> to the early 15<sup>th</sup> Century AD (when the early Western European explorers and merchants, namely the Portuguese, arrived the Kingdom and other trading states of the Ancient Niger Delta), and up to about 1740 AD (when King Perekule I (Pepple I/Captain Pepple) created the Allison-Nwaoju House); (ii) thereafter, the period of British imperialism (premised on the signing of negative sovereignty treaties<sup>54</sup> with the trading states of Ancient Niger Delta region in 1884 – 1914, when formal British colonial rule commenced in pre-colonial Nigeria, through a series of political amalgamation); and (iii) later-on, during the period of formal British colonial enterprise in

<sup>50</sup> *Somerset v Stewart* [1772] 98 ER 499; S. M. Wise, *Though the Heavens May Fall: The Landmark Trial That Led to the End of Human Slavery* (Da Capo Press 2006); N. S. Poser, *Lord Mansfield: Justice in the Age of Reason* (McGill-Queen's University Press 2013); Federal Republic of Nigeria, *Nigeria at 50: A Compendium: The Official and Authoritative Book About Nigeria* (1<sup>st</sup> October Publishing, 2014), 27–28.

<sup>51</sup> N. Briggs *et al* (eds), *The Economic Development of Rivers State: In Commemoration of Port Harcourt Celebration 2013* (Onyoma Research Publications 2013), 67–85.

<sup>52</sup> E. T. Bristol-Alagbariya (2010 [n7]), 24, 26–28, 31 and 43.

<sup>53</sup> E. J. Alagoa and A. Fombo (n2), 5 and 45; E. T. Bristol-Alagbariya (ed) (2022 [n2b]), liii–liv, lxv–lxix, lxxiii–lxxiv, 47, 53, 77, 86, 107, 113, 133–134, 138, 152, 159, 180, 188, 199 and 284; Letter of *Duawaris* to His Majesty, King Edward Asimini William Dappa Pepple III, CON, JP, captioned *inter alia* 'Re: Ongoing Out-Of-Court Settlement Discussions of *Duawaris* Suit No: FHC/PH/CS/04/2017 (pending at the Federal High Court, Port Harcourt) Concerning the Proposed Bonny Kingdom Development Foundation (BKDF)' dated 9 January, 2019, signed by *Aseme-Warisenibo* Elliott D. Dublin-Green (Registered Trustee/Secretary) and *Aseme-Warisenibo* Reginald Ayi Cross Brown (Registered Trustee/Coordinator), 6.

<sup>54</sup> G. I. Jones (n14), 243–245, captioned 'Treaty between Great Britain and New Calabar, 1884', signed on behalf of Great Britain by Edward Hyde Hewett.

Nigeria (from 1914 up to 1960) and even up to the ongoing era of economic globalization in the Niger Delta region. It may be highlighted that in the course of the Scramble and Partition of Africa among the Western European imperialists, after the Berlin West African Conference of 1884/1885, the British declared a Colonial Protectorate over Bonny Kingdom and other Ancient Niger Delta trading states and their neighbouring coastal and mainland areas as well as the Niger Delta hinterland areas that formed the British Colonial Protectorate of Niger Districts in 1885, which marked the end of the Primordial Sovereign Statehood of Bonny Kingdom as well as the Natural Sovereign status of other primordial ethnic nationalities of the British Colonial Protectorate of Niger Districts.<sup>55</sup> The British Colonial Protectorate of Niger Districts was renamed the Oil Rivers Protectorate in 1889, and thereafter the Niger Coast Protectorate in 1893, consequent upon which the entire Ancient Niger Delta region eventually became a part and parcel of the Colony and Protectorate of Southern Nigeria in 1906 and ultimately the Colony and Protectorate of Nigeria (modern Nigeria) in 1914.<sup>56</sup> As such, due to the strategic location of Bonny Kingdom, the Kingdom occupied a middleman position during the period of the Atlantic trade in slaves and the era of the Atlantic trade in oil palm produce in the Niger Delta region, which took place from about the 16<sup>th</sup> Century to the 19<sup>th</sup> Century.<sup>57</sup> Thereafter, in modern Nigeria, Bonny was the first seat of the government of River State, when the state was created by General Yakubu Gowon in May 1967, during the Nigerian Civil War.<sup>58</sup> Furthermore, in modern Nigeria (from about 1958, following the commercial discovery and production of crude oil in the Niger Delta region), in the course of the ongoing well over six decades of petroleum resources development operations in the Delta region,<sup>59</sup> Bonny Kingdom has remained a key strategic

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<sup>55</sup> E. T. Bristol-Alagbariya, 'Ancient Niger Delta Trading States, 1884/85 Negative Sovereignty Treaties, Positive International Law, British Colonization & Good Governance towards the Advancement of Civilization in Nigeria' [2022], 10 (2), *International Journal of Developing and Emerging Economies* (IJDEE), 34–61.

<sup>56</sup> E. J. Alagoa and A. A. Derefaka (eds), *The Land and People of Rivers State: Eastern Niger Delta* (Onyoma Research Publications 2002), 324–326; E. T. Bristol-Alagbariya (2010 [7]), 130; J. C. Anene, *Southern Nigeria in Transition 1885-1906: Theory and Practice in a Colonial Protectorate* (Cambridge University Press 2009); M. Crowder, *The Story of Nigeria* (Faber and Faber 1978), 188–206; S. Forster *et al.* (eds), *Bismarck, Europe and Africa: The Berlin Africa Conference, 1884-85, and the Onset of Partition* (Oxford University Press 1989); T. Pakenham, *The Scramble for Africa* (Abacus 1992/2003); Charles River Editors, *The Scramble for Africa: The History and Legacy of the Colonization of Africa by European Nations during the New Imperialism Era* (Charles River Editors 2017); F. J. Lugard, 'Lugard in Nigeria: Report on the Amalgamation of Northern and Southern Nigeria and Administration, 1912-1919' (Unpublished Reports of Library of African Study: Routledge 2004).

<sup>57</sup> K. E. Orji, 'The Place of Bonny in Niger Delta History' [2011], 5 (5) (22), *African Research Review*, 36–45.

<sup>58</sup> E. J. Alagoa and A. Fombo (n1), vii–viii and 3.

<sup>59</sup> J. C. Ebegbulem *et al.*, 'Oil Exploration and Poverty in the Niger Delta Region of Nigeria: A Critical Analysis' [2013], 4 (3), *International Journal of Business and Social Science*, 280; L. Barrett, 'Niger Delta: The True Story'

export route of these resources to Nigeria's overseas consumer-countries and consumer-populace around the world. Bonny Island (the Bonny Island cum Finima Community axis of Bonny Kingdom) is thus housing Nigeria's first crude oil (later-on crude oil and gas) export terminal as well as the country's first Liquefied Natural Gas (LNG) export terminal. In contemporary Nigeria therefore, Bonny Kingdom is hosting certain giant MNOCs such as the Shell Petroleum Development Company of Nigeria Limited (Shell Nigeria/SPDC), Mobil Producing Nigeria Unlimited (MPNU, a subsidiary of (a subsidiary of Exxon Mobil Corporation), Nigeria LNG Limited (NLNG), Chevron Nigeria and Total (ELF Petroleum Nigeria Limited),<sup>60</sup> as well as some indigenous oil and gas companies, and other many allied businesses, which mainly operate at Finima Community, along Bonny Island Community,<sup>61</sup> of the Kingdom. Accordingly, from Bonny Kingdom's immediate post-settlement era, the communities and settlements of the Kingdom began to increase within its sovereign jurisdiction, such that there are presently well over fifty communities and settlements of the Kingdom.<sup>62</sup>

### **The Founding of Bonny Kingdom by its Founding Ancestors**

Based on the circumstances of the history of the origin of Bonny Kingdom (*Ibanise*), it may precisely be stated that the Kingdom originated before about 1000 AD,<sup>63</sup> at Orupiri, and therefrom to Bonny (Bonny Island or Grand Bonny), and then up to Ikpakpayo (now known as Finima),<sup>64</sup> which is situated beside as well as has a common boundary with Grand Bonny. Bonny Kingdom thus was established at Orupiri (also known as Old Bonny Town/Community) by the Kingdom's Initial Founding Group or Founding Ancestors, led by its initial Triumvirate Founding Patriarchs, Premier Kings (*Tari Amanyanapu*) Ndoli-Okpara, Opuamakuba,

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[2008], 469, *New African Magazine*, 12–20; E. T. Bristol-Alagbariya, 'Niger Delta: Petroleum Development and Environmental Assessment in Nigeria', in Alagoa E. J., *et al.* (eds), *History Concourse 2011: The Niger Delta Environment as Resource and Reserve* (Port Harcourt, Onyoma Research Publications, 2012), 217–267, particularly 218–228; C/f E. T. Bristol-Alagbariya, 'Compulsory Relocation of Finima Community for the Nigeria LNG Project and the International Regime on Involuntary Resettlement' [2017], 2, *UNIPORT Journal of Public Law*, 75–411.

<sup>60</sup> Homepage of Shell Nigeria/SPDC <<https://www.shell.com.ng/>>; homepage of MPNU <<https://corporate.exxonmobil.com/locations/nigeria>>

homepage of NLNG <<https://www.nigerialng.com/Pages/index.aspx>>; homepage of Chevron Nigeria <<https://www.chevron.com/worldwide/nigeria>>; website of

Total (ELF Petroleum Nigeria Limited) <<https://www.hartenergy.com/companies/elf-petroleum-nigeria-ltd>> all Accessed 24 February, 2023.

<sup>61</sup> E. T. Bristol-Alagbariya (2010 [n23]), 116–117 and 123.

<sup>62</sup> *Ibid*, 105–106.

<sup>63</sup> E. J. Alagoa and A. Fombo (n2), 5 and 45.

<sup>64</sup> E. T. Bristol-Alagbariya (ed) (2022 [n2b]), 83–85.

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Alagbariye and Asimini.<sup>65</sup> The prefix 'ama' in *Amanyano* (singular) and *Amanyano* (plural), as well as *Amadabo* (singular) and *Amadapo* (plural) refers to the entire Kingdom (Ibanise).<sup>66</sup>

The foremost leader of Bonny Kingdom's Initial Founding Group or team, which migrated to the Kingdom by land route, was Alagbariye. Alagbariye is variously known, called or referred to as Alagbariya, Alagbaria, Alagbarigha or Kala-Ebeni/Kalabeni (meaning Ebeni Junior), *et cetera*.<sup>67</sup> Hence, this Initial Founding Group of Bonny Kingdom, otherwise called the Initial Founding Ancestors of the Kingdom, is known as the Alagbariye Founding Group.<sup>68</sup>

Members of the Alagbariye Founding Group were initially led by three Founding Patriarchs (namely Opuamakuba, Alagbariye and Asimini), before Ndoli-Okpara joined the group, when its

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<sup>65</sup> E. J. Alagoa and A. Fombo (n2), 5–7, 15, 45 and 89.

<sup>66</sup> E. T. Bristol-Alagbariya (2022 [n2a]), 10.

<sup>67</sup> E. T. Bristol-Alagbariya (ed) (2022 [n2b]), lx, 33, 42 and 44; E. J. Alagoa and A. Fombo (n2), vii–viii, 3–7, 45, 60–67 and 89; E. T. Bristol-Alagbariya (2010 [n23]), 115; E. J. Alagoa (n24), 151–152 and 208–209; Consent Judgement of the High Court of Rivers State, Port Harcourt Judicial Division, Suit No.: PHC/2433/2009, between *Chief [Aseme-Alabo] E. T. B. A. Bristol-Alagbariya & 7 Ors. (For Themselves and as Representatives of the Bristol-Alagbarigha Royal House [Founder of Grand Bonny- 'Okoloamakoromabo'], Kuruama/Kuruama-Iwoama Communities of Grand Bonny Kingdom, Bonny Local Government Area of Rivers State) vs The Shell Petroleum Development Company Nigeria Limited* [Coram: Honourable Justice Ben E. Ugbari]; Consent Judgement of the High Court of Rivers State, Port Harcourt Judicial Division, Suit No.: PHC/573/2011, between *Chief (Aseme-Alabo) E. T. B. A. Bristol-Alagbariya & 5 Ors. (For Themselves and as Representatives of the Bristol-Alagbarigha Royal House [Founder of Grand Bonny: 'Okoloamakoromabo'], Grand Bonny Kingdom, Bonny Local Government Area of Rivers State) vs Nigeria LNG Limited* [Coram: Honourable Justice T. S. Oji]; Consent Judgement of the High Court of Rivers State, Port Harcourt Judicial Division, Suit No.: PHC/399M/2002, between *Chief (Aseme-Alabo) Edward Tamunosiminikarama Bereibibo Adapa Bristol-Alagbariya vs Chief (Dr) A. A. Ibiama-Finecountry, Chief D. I. Manilla Pepple (Sued for Themselves and on Behalf of the Bonny Chiefs' Council)* [Coram: Honourable Justice S.C. Amadi]; Consent Judgement of the High Court of Rivers State, Port Harcourt Judicial Division, Suit No.: PHC/573/2011, between *Chief (Aseme-Alabo) Edward T. Bristol-Alagbariya, Post-Docs, PhD, JP, Ksc & Se-Alabo (Brig. Gen.) Dr. M. Adonye Dublin-Green, JP, fss, mni, FWACS vs His Majesty, King Edward Asimini William Dappa Pepple III, CON, JP; Se-Alabo (Lt. Col. [Rtd.], A. O. Manilla Pepple, FSS, psc, MSW RDT, JP, and Se-Alabo Arthur L. S. Willie Pepple (Sued for Themselves Personally and as Representatives of the Amanyano-in-Council/Bonny Chiefs' Council, Bonny Kingdom of Rivers State of Nigeria* [Coram: Honourable Justice M. W. Danagogo].

<sup>68</sup> E. T. Bristol-Alagbariya (2022 [n2a]), 7–12; E. T. Bristol-Alagbariya (ed) (2022 [n2b]), 37–47 and 82–85; E. J. Alagoa and A. Fombo (n2), 3.

members arrived at the Ancient Ndoki country [Ndokiland],<sup>69</sup> where he [Ndoli-Okpara] was Crown Prince.<sup>70</sup>

The Alagbariye Founding Group commenced their migration to found Bonny Kingdom from the Isedani Royal (*Aseme*) Lineage of Okoloba, in Kolokuma, with the above-named three Founding Patriarchs (Opuamakuba, Alagbariye and Asimini).<sup>71</sup> While migrating through land-route, the group passed through many Ancient ethnic nationality territories and communities and arrived at Ancient Ndoki country, where Ndoli-Okpara joined them and led them further into the Eastern Niger Delta area of Bonny Kingdom, from where they arrived at an initial virgin area known as Orupiri, which was later-on called ‘Old Bonny’, ‘Old Bonny Town/Community’, and made it (Orupiri) their first capital or headquarters.<sup>72</sup>

Forthwith, on arrival of the Alagbariye Founding Group at Orupiri, they commenced Public Sector Governance, based on the Lineage System, and thereby made Ndoli-Okpara their First King/Monarch (*Tari Amanyanabo*) and later-on Opuamakuba as their Second *Amanyanabo* (Mme-karama *Amanyanabo*).<sup>73</sup>

While at Orupiri, Premier High-Priest and Leader of the Alagbariye Founding Group discovered *Okoloama*, meaning ‘the land or home of curlews’, ‘curlew town’ or ‘curlew homeland’, which was later-on called ‘Grand Bonny’, due to its magnificent beauty, strategic location and greatness. It was the early European explorers, merchants and visitors to Bonny Island City, namely the Portuguese, that named the Island City ‘Grand Bonny’.<sup>74</sup> The Alagbariye Founding Group arrived at the new found virgin Bonny Island City (Grand Bonny; *Okoloama*) and made the Island City their new capital homeland and/or headquarters. This was how *Okoloama* (Grand Bonny) replaced Orupiri as the new capital of the Alagbariye Founding Group and Bonny Kingdom at large.<sup>75</sup> It was from then onwards that Orupiri became known as Old Bonny

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<sup>69</sup> E. J. Alagoa and A. Fombo (n2), 3–5.

<sup>70</sup> (E. T. Bristol-Alagbariya (2013 [n11]), 101; E. T. Bristol-Alagbariya (2022 [n2a]), 7–9; E. T. Bristol-Alagbariya (ed) (2022 [n2b]),39–43; E. J. Alagoa and A. Fombo (n2), 6–7 and 89.

<sup>71</sup> E. J. Alagoa and A. Fombo (n2), 3–6.

<sup>72</sup> E. T. Bristol-Alagbariya (2022 [n2a]), 7–9; E. T. Bristol-Alagbariya (ed) (2022 [n2b]),35–36 and 39–63; E. J. Alagoa and A. Fombo (n2), 6, 15 and 89.

<sup>73</sup> E. T. Bristol-Alagbariya (2022 [n2a]), 7–10; E. T. Bristol-Alagbariya (ed) (2022 [n2b]), 35–36 and 39–63, especially 39–44; E. J. Alagoa and A. Fombo (n2), 6, 15 and 89.

<sup>74</sup> E. J. Alagoa and A. Fombo (n2), vii and 3–6; E. T. Bristol-Alagbariya (2022 [n2a]), 9; E. T. Bristol-Alagbariya (ed) (2022 [n2b]), 45.

<sup>75</sup> E. T. Bristol-Alagbariya (2022 [n2a]), 9; E. T. Bristol-Alagbariya (ed) (2022 [n2b]), 43.

Town/Community. At the time also, Opuamakuba had become very old and so weak to bear the burdens of kingship. Hence, members of the Alagbariye Founding Group, spearheaded by ‘the Elders and Priests’ persuaded Opuamakuba to hand over kingship to Alagbariye, the High-Priest.<sup>76</sup>

Accordingly, the Alagbariye Founding Group, held a ceremony at the main square or city centre of *Okoloama* (Grand Bonny), which centre is known as *Ikuba Nungo*, where they formally installed Alagbariye as the ‘Discoverer’, otherwise called ‘Founder’ (*Amakoromabo*), also known as *Okoloamakoromabo* (Founder of Grand Bonny),<sup>77</sup> as well as enthroned him as their Third *Amanyano* (*Tere-karama Amanyano*) of Bonny Kingdom.<sup>78</sup> As would be explained

<sup>76</sup> E. J. Alagoa and A. Fombo (n2), 6, 15 and 89; E. T. Bristol-Alagbariya (2022 [n2a]), 8–9; E. T. Bristol-Alagbariya (ed) (2022 [n2b]), 36 and 43–44.

<sup>77</sup> British Colonial Administration in Nigeria; NIGERIA: British Colonial Intelligence Report entitled *The Intelligence Report on the Ndoki Clan of Aba Division*, by C. T. C. *Annals, Assistant District Officer (ADO), File No: EP 10298*, item 24; British Colonial Intelligence Report (Government of the Federal Republic of Nigeria) entitled *The Intelligence Report on Bonny District, Owerri Province, File No: MINLOS 6/1/10, EP 8691*, 7; E. J. Alagoa and A. Fombo (n2), 6–7; K. O. Dike (n24), 24 and 196; E. J. Alagoa *et al.*, (eds) (n11), 363; E. J. Alagoa (n24), 150–151; Bonny Kingdom Historical Society (n28), 20; G. Finapiri, *Forgotten Heroes of Grand Bonny* (CSS Press, 2001), v, 1–9 and 19–20; I. A. T. Allison, *Ibani Dictionary* (I. A. T. Allison, 2013), 121; O. Y. Buowari, *The People and Culture of Grand Bonny Kingdom: The Ibani Cultural Heritage, Volume One*. (Masterpiece Resources, 2014, 7–8, 10–11 and 189); Bonny Improvement Association (BIA, PH), ‘2012 Investiture’, 11; E. J. Alagoa and A. Fombo (n2), 7, 49, 60–61 and 67; K. I. Abbey, *A Spot Light on Grand Bonny* (K. I. Abbey, 1991), 1; A. O. Hart, *Traditional Institutions, Multinational Corporation and Community Development in Bonny Local Government Area (1996 – 2018)* (Pearl Publishers International, 2020), 10; The Ijaw National Alliance of the Americas, Ijaw History; The Ijaw National Alliance of the Americas, ‘Ijaw History’ (n11); The Ijaws, *The Ijaw Genesis (A Short Discourse)* (n11); The Ijaws, *The Ijaw Genesis: The Original Ancestors and Genesis of the Ijaws* (n11); The Bonny Chiefs’ Council/Amanyano-in-Council of Ancient Grand Bonny Kingdom, ‘Farewell Ceremonies for His Royal Majesty, Captain Opuada Secundus Pepple, King Perekule II, Amanyano of Bonny, 1996’ (The Bonny Chiefs’ Council/Amanyano-in-Council of Ancient Grand Bonny Kingdom), 4; M. A. G. Leonard (n24).

<sup>78</sup> E. J. Alagoa and A. Fombo (n2), 6–7 and 89; Government of the Federal Republic of Nigeria, National Archives, TITLE: File No: CALPROF 5/3, *Synopsis of the Reigns of the Monarchs of the Kingdom of Grand Bonny (AD 1200 – 1878)*; E. T. Bristol-Alagbariya (2022 [n2a]), 8–9; E. T. Bristol-Alagbariya (ed) (2022 [n2b]), 36 and 43–44; Consent Judgement of the High Court of Rivers State, Port Harcourt Judicial Division, Suit No.: PHC/2433/2009, between Chief [Aseme-Alabo] E. T. B. A. Bristol-Alagbariya & 7 Ors. (For Themselves and as Representatives of the Bristol-Alagbarigha Royal House [Founder of Grand Bonny- ‘Okoloamakoromabo’], Kuruama/Kuruama-Iwoama Communities of Grand Bonny Kingdom, Bonny Local Government Area of Rivers State) vs The Shell Petroleum Development Company Nigeria Limited [Coram: Honourable Justice Ben E. Ugbari]; Consent Judgement of the High Court of Rivers State, Port Harcourt Judicial Division, Suit No.: PHC/573/2011, between

later-on, the Third Monarch of the Kingdom (*banise Tere-karama Amanyanabo*) Alagbariye also smoothly handed over kingship to Asimini (the Fourth Monarch of the Kingdom: *Ibanise Nni-karama Amanyanabo*). Due to the exceedingly good natured, amicable, harmonious, smooth, peaceful and consecutively successful manner of the assumption to the office of kingship and reigns of these First Four Monarchs of Bonny Kingdom, the Founding Ancestors of the Kingdom considered collectively and accordingly recognized them as the Premier Monarchs of the Kingdom (*Tari Amanyanapu*). Hence, some refer to them as Triumvirate Founding Patriarchs and Premier Kings (*Tari Amanyanapu*) of *Ibanise*.<sup>79</sup>

It was during the reign of Priest-King Alagbariye that the Alagbariye Founding Group, led by Alagbariye himself, met their blood relatives, namely Premier Prince Kongo and his descendants (otherwise called the Kongo Founding Group), which group migrated, by sea route, to found Ikpakpayo (Finima), and had him (Premier Prince Kongo) as Finima Amadabo. Premier Prince Kongo was thus the First Amadabo of Finima (*Tari Finima Amadabo*).<sup>80</sup> At that point in time, the Priest-King Alagbariye Land Route Founding Group and the Premier Prince Kongo Sea Route Founding Group, which were all blood descendants of Ebeni, from the Isedani Lineage of Okoloba in Kolokuma, in Ancestral Ijaw heartland, united to become a common, mutually united, expanded, consolidated and harmonious Founding Group of Bonny Kingdom (*Ibanise*). It is from this common and/or collective Founding Group of Bonny Kingdom that the *Duawaris* of the Kingdom evolved.<sup>81</sup> The name *Ibanise* was derived from above-named Ebeni, the progenitor of the common and/or collective Founding Group of Bonny Kingdom.<sup>82</sup> It is on the basis of the foregoing that some scholars tend to distinguish the Alagbariye Land Route Founding Group from the Kongo Sea Route Group.<sup>83</sup>

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*Chief (Aseme-Alabo) E. T. B. A. Bristol-Alagbariya & 5 Ors. (For Themselves and as Representatives of the Bristol-Alagbarigha Royal House [Founder of Grand Bonny: 'Okoloamakoromabo'], Grand Bonny Kingdom, Bonny Local Government Area of Rivers State) vs Nigeria LNG Limited [Coram: Honourable Justice T. S. Oji].*

<sup>79</sup> E. T. Bristol-Alagbariya (2022 [n2a]), 22–24 and 31; E. T. Bristol-Alagbariya (ed) (2022 [n2b]), v–vi, 57, 60, 63, 80, 85–87, 142–143, 175, 188–189 and 282.

<sup>80</sup> *Finima Amadapu* (Finimadapu) *Dupuyo* (Graveyard of the Amadapu of Finima), where Kongo is stated as the Founder of Ikpakpayo (Finima); E. T. Bristol-Alagbariya (ed) (2022 [n2b]), xi, 41–42 and 276–280.

<sup>81</sup> G. I. Jones (n14), 56, 61, 62, 161, 172, 174, 176, 198, 102 and 202; K. I. Abbey, *A Spot Light on Grand Bonny* (K. I. Abbey, 1991), 16–17; E. T. Bristol-Alagbariya (2022 [n2a]), 7–10; E. T. Bristol-Alagbariya (ed) (2022 [n2b]), 41–45; Association of the *Duawaris* (Founding and Aboriginal Royal Houses of Grand Bonny Kingdom), with CAC Nigeria Registration Certificate No: CAC/IT/No. 100619.

<sup>82</sup> E. T. Bristol-Alagbariya (2022 [n2a]), 7–10; E. T. Bristol-Alagbariya (ed) (2022 [n2b]), 41–45.

<sup>83</sup> *Ibid.*

To some extent, the founding of Bonny Kingdom may be compared with that of Okrika Kingdom (*Wakrikese*: the Okrika City and trading state). The migration of the Founding Ancestors of Okrika Kingdom from Ancestral Ijawland took place in many streams or by many groups to establish the several communities and settlements that made up the Kingdom, from about the 9<sup>th</sup> Century AD to early 16<sup>th</sup> Century AD.<sup>84</sup> Conversely, the Founding Ancestors of Bonny Kingdom, about 1000 AD, involved only two streams or groups (namely the Priest-King Alagbariye Land Route Founding Group and the Premier Prince Kongo Sea Route Founding Group), both of which were comprised of blood descendants of their aforementioned common progenitor, Ebeni (who the Kingdom [*Ibanise*] was cogently, honourably and effectually named after).<sup>85</sup>

In Ibani language of the people of Bonny and Opobo Kingdoms, *Ibanise* means ‘the nationality of Ebeni’. Essentially, Ebeni was a member of the Isedani Royal (*Aseme*) Lineage of Kolokuma, in Ancestral Ijawland and contemporary Kolokuma-Opokuma Local Government Area of Bayelsa State, Central Niger Delta. Hence, given that the Founding Ancestors of Bonny Kingdom migrated from Kolokuma-Okoloba, in the Central Niger Delta, to found Ibanise, alongside Ibaniland’s Okoloama (Abaji-Okoloba, Okoloama along the Abaji [the Bonny River Estuary along the Atlantic coast thereof]), these Founding Ancestors are considered to have migrated from Kolokuma-Okoloba to Abaji Okoloba.<sup>86</sup> This was how the Founding Ancestors of Bonny Kingdom founded the Kingdom, before about 1000 AD, the same period of the founding of Elem Kalabari (New Calabar/Ancient Kalabari Kingdom), which Kingdoms are primordial African sovereign states, civilizations as well as very famous, well-esteemed and outstanding ethnic nationalities of Ancestral Ijaw nation and the entire Ancient Delta region of modern Nigeria.<sup>87</sup>

Emphatically and in summary *mutatis mutandis*, concerning the origin of Ancient Grand Bonny Kingdom (*Ibanise*) and the Ancient Kingdom’s primaeval, primordial or aboriginal era, it must be emphasized that from three to four and thereafter five, the foremost Founding Patriarchs of the Kingdom are Alagbariye (Kala-Ebeni), Opuamakuba and Asimini, as well as Ndoli-Okpara

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<sup>84</sup> C. Ogan, *OKRIKA: A Kingdom of the Niger Delta* (Onyoma Research Publications, 2008), 7–25, particularly 10.

<sup>85</sup> E. T. Bristol-Alagbariya (2022 [n2a]), 3–4; E. T. Bristol-Alagbariya (ed) (2022 [n2b]), v, 42, 61, 128–129, 134, 178 and 192; E. J. Alagoa and A. Fombo (n2), 3–8, 45, 50, 73, 76–77 and 89.

<sup>86</sup> E. T. Bristol-Alagbariya (ed) (2022 [n2b]), 39–207.

<sup>87</sup> *Ibid*, xxxv–xxxvi, liii–liv, lxxii–lxxiii, 47, 78, 111, 159, 188, 198–199; E. T. Bristol-Alagbariya (2022 [n2a]), especially 1, 7, 14, 17, 27 and 30–31; E. J. Alagoa and A. Fombo (n2), 5 and 45; K. O. Dike (n2a), 31 and 41.

and then Kongo.<sup>88</sup> Among these, Alagbariye is the foremost Patriarch, being the principal leader of the initial Founding Group that originated the Kingdom as well as designed, systematized, institutionalized and successfully practised its House (Canoe House) System of Governance at Orupiri (also known as ‘Old Bonny’ Town/Community). Among these Founding Patriarchs of Ancient Grand Bonny Kingdom, Ndoli-Okpara, Opuamakuba, Alagbariye and Asimini were Premier Monarchs/King (*Tari Amanyanapu*), while Kongo was a Premier *Amadabo* (*Tari Amadabo*).<sup>89</sup> These Founding Patriarchs of Ancient Grand Bonny Kingdom harmoniously governed the Kingdom on the basis of mutual respect and tolerance for each other between and among themselves, as well as peacefully and amicably, along with robust inputs of other Founding Ancestors of the Ancient Kingdom. In particular, the Four Founding Patriarchs and Premier Monarchs of Ancient Grand Bonny Kingdom (*Tari Amanyanapu*) harmoniously ruled the Ancient Kingdom in a smooth, steady, peaceful and successive manner and on the basis of mutual respect and tolerance for each other, as well as mutual respect and tolerance between and among them, successive High-Priests, and the *Amadapu* and *Ikpangi-Sibidapu*, who constituted the *Ibanisekoroma Taduapu Kubiri* (Association/Union/Council of the Founding Ancestors of Ibanise)<sup>90</sup> of their time. Accordingly, from onset in Ancient Grand Bonny Kingdom, the Amanyanabo, High-Priest, *Amadapu*, *Ikpangi-Sibidapu*, and Heads of the Ogbokoroma socio-cultural group constituted the Supreme Customary Law-making Organ as well as the Supreme Judicial Council of the Kingdom.<sup>91</sup> As such, although the *Ibanisekoroma Taduapu Kubiri* was the supreme decision-making body or organ of Ancient Grand Bonny Kingdom, other proto-Ijaw folks and their blood-descendants, who made up the homogenous population of the Ancient Kingdom during the Kingdom’s aboriginal era, meaningfully participated in decision-making in

<sup>88</sup> E. T. Bristol-Alagbariye (2022 [n2a]), 7–10, 18–19 and 22–23; E. T. Bristol-Alagbariye (ed) (2022 [n2b]), 39–45.

<sup>89</sup> E. T. Bristol-Alagbariye (2022 [n2a]), 7–10, 18–19 and 22–23; Finima Amadapu (Finimadapu) Dupuyo (Graveyard of the Amadapu of Finima), where Kongo (*circa* 1180 AD) is described as the leader of the sea route movement of the Kongo group, which migrated from Okoloba, in Kolokuma (Kolokuma Okoloba), in the Central Niger Delta, to the Eastern Niger Delta area of Ikpakpayo (later known as Finima), in Bonny Kingdom. Finima is situated beside or along Grand Bonny Island (the capital city of Grand Bonny Kingdom and Bonny Local Government Area of Rivers State, Nigeria).

<sup>90</sup> E. T. Bristol-Alagbariye (2022 [n2a]), 11–12 and 24; E. T. Bristol-Alagbariye (ed) (2022 [n2b]), v–vi, xlv–xlvi, xlix, 75 and 102.

<sup>91</sup> E. J. Alagoa and A. Fombo (n2), 7 and 9; E. T. Bristol-Alagbariye, ‘Kuruama-Bonny: From Earliest Times to the Present’ [1986], Dissertation submitted to the Department of History, Faculty of Humanities, University of Port Harcourt, in partial fulfilment of the Requirements for the Award of Bachelor of Arts (B. A. Hons), in History, 44–45.

a harmonious manner.<sup>92</sup> Hence, decision-making and decision-implementation processes prevailed harmoniously throughout the reigns of these Four Premier Monarchs, as well as throughout the rest of the aboriginal era of the Kingdom. Such was the state of affairs during the aboriginal era of the Ancient Kingdom, which spanned from before about 1000 AD to about 1740 AD.<sup>93</sup> Thus, the aboriginal era of the Ancient Kingdom was characterized by decision-making and decision-implementation processes that were embedded in the threshold of public-spiritedness and thus exemplary, credible, admirable, exceptional, praiseworthy and enviable features, such as truth, fairness, harmony and the interest of all and sundry, towards the wellbeing of all and overall wellbeing of the Ancient Kingdom. These characteristic features of decision-making and decision-implementation processes of Ancient Grand Bonny Kingdom consolidated, strengthened as well as smoothly and peacefully sustained the Lineage/Ward/Family or House System of Governance of the Ancient Kingdom as the Kingdom's Welfarist House System of Governance (Welfarist House System of Public Sector Governance) throughout the Kingdom's aboriginal era, which spanned from before about 1000 AD to about 1740 AD.<sup>94</sup> The features also made the aboriginal era of Ancient Grand Bonny Kingdom, which was entirely made up of proto-Ijaw stock (autochthonous Ijaw people), to serve as the bedrock *vis-à-vis* cornerstone of the Ancient Kingdom.<sup>95</sup>

### **The Intertwined Origin of Bonny Kingdom and Outright Establishment of the House System of Public Sector Governance that Produced the Kingdom's Four Premier Monarchs (*Tari Amanyanapu*)**

From the foregoing sub-heading, it is obvious that the origin of Africa's Ancient Grand Bonny Kingdom was intertwined with the birth, beginning or commencement of Public Sector Governance, based on the Welfarist House (Canoe House) (Lineage/Ward/Family) System of the Kingdom. Put differently, the preceding discourse demonstrates that the origin of Bonny Kingdom was synonymous with the origin of the Kingdom's Welfarist House (Canoe House) System of Public Sector Governance. The preceding sub-heading further reveals how on arrival

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<sup>92</sup> E. T. Bristol-Alagbariya (2022 [n2a]), 11–12 and 24; E. T. Bristol-Alagbariya (ed) (2022 [n2b]), xlvii–xlviii, l, lxxii, lxxix, 42, 44, 59–62, 80, 108, 165–166, 189–190, 197–199, 202–203, 205–206, 210, 220, 222, 285 and 291.

<sup>93</sup> E. T. Bristol-Alagbariya (2022 [n2a]), especially 1, 4–5, 6–7 and 28–32; E. T. Bristol-Alagbariya (ed) (2022 [n2b]), 58–63, 67, 96, 99, 112–113, 141, 165, 169–170, 174–175, 194, 202 and 284.

<sup>94</sup> E. T. Bristol-Alagbariya (2022 [n2a]), 11–12 and 24; E. T. Bristol-Alagbariya (ed) (2022 [n2b]), xlvii–xlviii, l, lxxii, lxxix, 42, 44, 59–62, 80, 108, 165–166, 189–190, 197–199, 202–203, 205–206, 210, 220, 222, 285 and 291.

<sup>95</sup> E. T. Bristol-Alagbariya (2022 [n2a]), especially 1, 3–7, 11–12, 24 and 28–32; E. T. Bristol-Alagbariya (ed) (2022 [n2b]), xlvii–xlviii, l, lxix, lxxii, lxxix, 42, 44, 59–62, 80, 108, 165–166, 189–190, 194, 197–199, 202–203, 205–206, 210, 220, 222, 285 and 291.

of the Alagbariye Land Route Founding Group at Orupiri, the Founding Ancestors of Bonny Kingdom forthwith enthroned Ndoli-Okpara as Amanyanabo (King/Monarch) over the Kingdom, as a primaeval African sovereign state and civilization. So, Ndoli-Okpara smoothly reigned over Bonny Kingdom as its first *Amanyanabo* (Monarch/King). Upon the demise of Ndoli-Okpara at Orupiri, he succeeded by Opuamakuba.<sup>96</sup>

It is fundamental to state that from onset of the arrival of the Founding Ancestors at Oripiri, they established the Kingdom's ingredients of sovereign statehood, certainly natural sovereign statehood.<sup>97</sup> These ingredients of sovereign statehood are (a) permanent population; (b) defined territory; (c) system of government (based on Lineage, Family, Ward or House System; and (d) ability or capacity to enter into foreign relations with other sovereign states (within and outside Primaeval Niger Delta region (among the primordial sovereign states of modern Nigeria), as well as, from the 15<sup>th</sup> Century AD, with Ancient Bonny Kingdom's Western European counterparts.<sup>98</sup>

Based on linguistic evidence, it may be pertinent to indicate that the *Ibani* dialect (of Bonny Kingdom, from which Opobo Kingdom evolved), along with that of Elem Kalabari (New Calabar/Kalabari Kingdom), became distinct from their Kolokuma (homeland) proto-type, before about 1000 AD, the Doyen of Niger Delta History (E. J. Alagoa) and A. Fombo, in their scholarly work of 1972 entitled *A Chronicle of Grand Bonny*, remark as follows:

One way of estimating the length of time a people have been removed from their place of origin, is to compare the language spoken at that homeland with that spoken at the new settlement. Comparison between Kalabari and Kolokuma (the Ijo dialect of the general area in the Central Delta from which the Ibani and Elem Kalabari came) suggests a time of separation of over a thousand years. That is, the Kalabari and Ibani have probably existed as separate dialects from Kolokuma before about AD 1000.<sup>99</sup>

The foregoing linguistic and other ingredients of sovereign statehood evidence the origin of Bonny Kingdom (*Ibanise*) as primordial sovereign, as well as the constitute the bedrock of the

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<sup>96</sup> E. T. Bristol-Alagbariya (ed) (2022 [n2b]), 43.

<sup>97</sup> A. James, *Sovereign Statehood (Key Concepts in International Relations)* (HarperCollins Publishers, 1749/1986).

<sup>98</sup> E. T. Bristol-Alagbariya (ed) (2022 [n2b]), 77–78; E. T. Bristol-Alagbariya (University of Port Harcourt), Lecture notes on the Course entitled 'Advanced Studies in International Law and Diplomacy Since the 19th Century' (HDS 828.2); E. T. Bristol-Alagbariya (University of Port Harcourt), Lecture notes on the Course entitled 'International Law, Security and Diplomacy' (HDS 704.1).

<sup>99</sup> E. J. Alagoa and A. Fombo (n2), 5; *Cf* R. Horton, 'From Fishing Village to City-State: A Social History of New Calabar', [1969], *Man in Africa*, 37–58.

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Publication of the European Centre for Research Training and Development-UK

civilization of the Kingdom embedded in its Lineage/Ward/Family/House Organized Government *vis-à-vis* Public Sector Governance, which commenced at Orupiri,<sup>100</sup>

After the reign of Ndoli-Okpara and Opuamakuba at Orupiri, when the Alagbariye Founding Group arrived at *Okoloama* (Bonny or Grand Bonny), Amanyanabo Opuamakuba, who was reigning over the Kingdom had become very old and too weak to undertake the rigours of kingship. Thus, the Founding Ancestors of the Kingdom, led by the Elders and Priests, persuaded Opuamakuba to hand over leadership of the Kingdom to Alagbariye. So, having smoothly reigned over the Kingdom and its people for decades, Alagbariye succeeded him (Opuamakuba) as Amanyanabo. Accordingly, Alagbariye smoothly reigned and ruled over Bonny Kingdom until, when the early Western European discoverers, visitors and merchants, namely the Portuguese, established contact with Bonny Kingdom, in the early 15<sup>th</sup> Century AD. When the Portuguese established relations with Bonny Kingdom, as merchants and partners in progress with the Kingdom, Asimini succeeded Alagbariye as Amanyanabo and he (Asimini) also steadily reigned over the Kingdom and its people.<sup>101</sup>

Before Asimini succeeded Alagbariye, when the Land Route Founding Group arrived at virgin Okoloama (Grand Bonny Island), they lacked good drinking water, and as well needed to inhabit Okoloama peacefully. Based on the belief system of the people, a virgin female human sacrifice was required to fulfil the challenging needs of the people to secure good drinking water and to inhabit achieve peacefully in the land and territorial area. Hence, Premier High-Priest and King Alagbariye provided his daughter, Virgin Premier Crown Princess Osunju Alagbariye, for BLOOD SACRIFICE, and she was monumentally and painfully sacrificed to the deities of Okoloama territory, in order to obtain good drinking water and to inhabit peacefully in the land and territory.<sup>102</sup> Thereafter, when there was another challenging need for the Portuguese explorers, visitors and merchants to easily come into Grand Bonny with their ships, through the Bonny Estuary, so as to boost their flourishing relations with Bonny Kingdom. According to the belief system of the people, this new challenging need also required another virgin female human sacrifice. Premier High-Priest and King Alagbariye, whose responsibility it was, to first provide

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<sup>100</sup> E. T. Bristol-Alagbariya (ed) (2022 [n2b]), xlix, xlii, 57–58 and 194.

<sup>101</sup> E. T. Bristol-Alagbariya (2022 [n2a]), 14–15; E. T. Bristol-Alagbariya (ed) (2022 [n2b]), 40 and 79–80.

<sup>102</sup> E. J. Alagoa and A. Fombo (n2), 6–7; British Colonial Intelligence Report (Government of the Federal Republic of Nigeria) entitled *The Intelligence Report on Bonny District, Owerri Province, File No: MINLOS 6/1/10, EP 8691*, 7–8; O. Imoagene, *Peoples of the Cross River Valley and Eastern Delta: Know Your Country Series Handbook of Nigeria's Major Culture Areas* (New-Era Publishers, 1990), 50; E. T. Bristol-Alagbariya (2013 [n11]), v; E. T. Bristol-Alagbariya (2018 [n11]), xiv; E. T. Bristol-Alagbariya (2020 [n14b]), 97–99 and 102; E. T. Bristol-Alagbariya (2022 [n2a]), 26; E. T. Bristol-Alagbariya (ed) (2022 [n2b]), vi, xlvi–xlvi, 3, 69–70, 188–189 and 219.

such a virgin female human sacrifice, refused to do so, with his only remaining daughter, Virgin Premier Crown Princess Atili. Alagbariye then approached his younger brother, Asimini, who accepted to provide his daughter, Virgin Premier Crown Princess Ogbolo. Thus, Virgin Premier Crown Princess Ogbolo was also monumentally and painfully sacrificed to the Bonny estuarine deities, for the Bonny River Estuary to open-up for smooth external relations between Bonny Kingdom and the Portuguese merchants, in the early 15<sup>th</sup> Century AD, which external trade is still ongoing, to the benefit of Bonny Kingdom and the entire modern Nigeria. This was how Premier King Alagbariye and Premier King Asimini provided their daughters, Virgin Premier Crown Princess Osunju Alagbariye and Virgin Premier Crown Princess Ogbolo Asimini, for BLOOD SACRIFICE, towards the wellbeing of the people and the survival and sustainability of the entire Bonny Kingdom.<sup>103</sup> In the process, Premier King Asimini succeeded Premier King Alagbariye, as the Fourth *Amanyano* (*Nni-karama Amanyano*) of Bonny Kingdom, while Premier King Alagbariye concentrated firmly on his role as the Premier High-Priest of the Kingdom. In due course, Premier Crown Princess Atili became the Founder of Kuruama Community (*Kuruama-biaru/Amabiaru*), whereby herself and her entire High-Priest and Premier King Alagbariye Royal (*Aseme*) Lineage, Family or House became known in Ibani language as *Kuruama Amabiaru* (*Kuruama-biaru*), meaning 'Founder of Kuruama'.<sup>104</sup>

Obviously therefore, the origin of Bonny Kingdom was intertwined with the commencement of the Kingdom's Welfarist House (Lineage/Ward/Family) System of Public Sector Governance, which produced the Kingdom's Four Premier Monarchs (*Tari Amanyano*): Ndoli-Okpara, Opuamakuba, Alagbariye and Asimini.<sup>105</sup> Thus, while tracing the origin of Bonny Kingdom's Welfarist House (Lineage/Ward/Family) System of Governance, among other foremost Nigerian and foreign authors of the discipline of history, G. I. Jones, indicate that the first Lineages/Wards/Families/Houses of the system were those of Ndoli-Okpara, Opuamakuba, Alagbariye and Asimini.<sup>106</sup> The *Duawaris* (Founding and Aboriginal Royal [*Aseme*] Houses) of Bonny Kingdom authoritatively acknowledge, pronounce and publish Ndoli Okpara, Opuamakuba, Alagbariye and Asimini, as the Premier Monarchs of the Kingdom, who along with other Patriarchs and Founding Ancestors of the Kingdom, designed, systematized,

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<sup>103</sup> *Ibid.*

<sup>104</sup> E. T. Bristol-Alagbariye (1986 [27]), 10–17, particularly 10.

<sup>105</sup> E. J. Alagoa and A. Fombo (n2), 3–8, 15 and 89; E. T. Bristol-Alagbariye (2022 [n2a]), 1, 6–13, 18–19, 22–24 and 31–32; E. T. Bristol-Alagbariye (ed) (2022 [n2b]), v–vi, xxxv–xxxix, xli–xliv, xlvi, lx–lxii, lxxvii, lxxix, 2, 4, 7, 36–37, 86, 112, 159–160, 167, 169, 177, 186–189, 197–199, 282–285, 292 and back cover preview

<sup>106</sup> G. I. Jones (n14), 198.

institutionalized, implemented and/or successfully practised the Welfarist House System of Governance of the Kingdom.<sup>107</sup>

### **The House System as a System of Public Sector Governance**

Whereas the foregoing sub-heading provides a background to the House (Canoe House) System of Governance as a system of Public Sector Governance of Africa's Bonny Kingdom, this sub-heading will provide details to demonstrate that the system is a Welfarist System or Form of Public Sector Governance.

### **The House *vis-à-vis* the House System and its Welfarist Nature**

In a way, in Bonny Kingdom, the word or term 'house' refers to Lineage, Family or Ward. Accordingly, the mention or use of the term 'house' implies an extended family unit, in the realm of the Kingdom's House System of Governance,<sup>108</sup> which system of governance is also simply known as the Canoe House (*Aru-Wari*) System, as members of each unit of the system in Bonny Kingdom and elsewhere (such as other Ancient Niger Delta trading states practising the system), traditionally fish, trade as well as embark on recreation or sporting activities, *et cetera*, in their respective canoes, often big canoes, such as fishing canoes, trading canoes, war canoes and regatta (sporting, ceremonial, recreational or funfair) canoes, which the people also use.<sup>109</sup> Essentially, in its inherent welfarist form or nature, the House (Canoe House) System of Governance is associated with a Welfarist State System.<sup>110</sup>

By and large, the Welfarist House System of Governance of Bonny Kingdom was and remains an all-encompassing socio-cultural, political, economic and all other conceivable organizational unit of the Kingdom.<sup>111</sup> The system is thus the centre-piece or pivot of the existence of all individuals and groups of each Lineage, Family or Ward of Bonny Kingdom and other Ancient

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<sup>107</sup> E. T. Bristol-Alagbariya (2022 [n2a]), 1, 6–13, 18–19, 22–24 and 31–32; E. T. Bristol-Alagbariya (ed) (2022 [n2b]), 1–9, 86, 159–160, 187–188, 197–199, 282–285 and back cover preview.

<sup>108</sup> E. T. Bristol-Alagbariya (2010 [n23]), 107.

<sup>109</sup> N. Wariboko (n30), 26–27, 78–79, 81–82 and 305; E. T. Bristol-Alagbariya (ed) (2022 [n2b]), especially xlix, lii, 97–102, 107–108, 112–158, 170–171 and 185; *C/f* Bonny Kingdom Historical Society (n28).

<sup>110</sup> C. Renwick, *Bread for All: The Origins of the Welfare State* (Allen Lane, 2017/Penguin, 2018); ScienceDirect, Welfare State, 'Welfare State' <<https://www.sciencedirect.com/topics/economics-econometrics-and-finance/welfare-state#:~:text=A%20welfare%20state%20is%20a,UK%20during%20World%20War%20II>> Accessed 25 February, 2023.

<sup>111</sup> E. T. Bristol-Alagbariya (2022 [n2a]), 18–19 and 28–32; E. T. Bristol-Alagbariya (ed) (2022 [n2b]), especially 39–207; E. T. Bristol-Alagbariya (2010 [n23]), 107.

Niger Delta city or trading states and ethnic nationalities practising the system.<sup>112</sup> For instance, considering that the people of Bonny Kingdom fish and trade, from time immemorial, house, as an organizational unit of the Kingdom, has been and continues to remain a fishing and trading unit of each organized, formally institutionalized and systematized wider or broader extended blood or family unit, known as House Community or ‘Country House’.<sup>113</sup> Thus, the House System of Bonny Kingdom was originated by the Founding Ancestors of the Kingdom, when they originated the Kingdom. Put differently, the origin of Bonny Kingdom was intertwined with the birth, beginning or commencement of the Kingdom’s Public Sector Governance, based on the Welfarist House (Lineage/Ward/Family) System.<sup>114</sup> Hence, *inter alia*, while giving account of the origin of the House (Canoe House) System, N. Wariboko simply states that ‘... The canoe house system emerged [originated] before the transatlantic trade’ in the Ancient Niger Delta region.<sup>115</sup>

From the foregoing, it is evident that the Africa’s Bonny Kingdom House System of Governance, namely the Kingdom’s Lineage/Ward/Family System of Public Sector Governance, which originated when the Kingdom was founded, is being sustained in the Kingdom, albeit with certain attendant changes.<sup>116</sup> Put differently, the House System of Governance of Ancient Grand Bonny Kingdom is the Core Social System and pivot of life and society at large within the Ancient Kingdom, which features the key role of traditional rulers in the Kingdom. This system of governance was established, institutionalized and practised by the Founding Ancestors of the Kingdom, and thereafter sustained by successive generations of the Kingdom.<sup>117</sup> Thus, in his ground-breaking scholarly work on public (citizens’) participation in decision-making, E. T.

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<sup>112</sup> E. J. Alagoa and A. Fombo (n2), 45; E. T. Bristol-Alagbariya (2022 [n2a]), 18–19 and 28–32.

<sup>113</sup> E. T. Bristol-Alagbariya (2010 [n23]), 106–107 .

<sup>114</sup> E. T. Bristol-Alagbariya (2022 [n2a]), 1, 6–13, 18–19, 22–24 and 31–32; E. T. Bristol-Alagbariya (ed) (2022 [n2b]), 1–9, 86, 159–160, 187–188, 197–199, 282–285 and back cover preview.

<sup>115</sup> N. Wariboko (n30), 26.

<sup>116</sup> E. T. Bristol-Alagbariya (2022 [n2a]), particularly 1, 9–11, 18–19, 24–26 and 31–32; E. T. Bristol-Alagbariya (ed) (2022 [n2b]), especially xli–xlii, 58– 59, 65–68, 166 and back cover preview; E. J. Alagoa and A. Fombo (n2), 15.

<sup>117</sup> E. J. Alagoa and A. Fombo (n2), 45, 49, 60–67; E. T. Bristol-Alagbariya (2022 [n2a]), especially 1 and 18–32; E. T. Bristol-Alagbariya (ed) (2022 [n2b]), xxii–lxxxii, 1–9, 58–63, 66–67, 197–199, 203–204, 222 and back cover preview.

Bristol-Alagbariya simply describes that House System in the context of Bonny Kingdom, in the following words:

The term ‘house’ (‘ward’, ‘family’, or ‘lineage’) refers to a traditional administrative (chieftaincy) unit. It is an extended family, existing as the basic socio-cultural, political, economic and any other conceivable institutional component unit of Bonny Kingdom.<sup>118</sup>

Accordingly, in a similar scholarly work, E. T. Bristol-Alagbariya describes the term ‘house’ (in the particular context of the House System and Houses of Grand Bonny Kingdom and the generic context of the Ancient Niger Delta city or trading states of Bonny Kingdom [from which Opobo Kingdom was established during the 1869 Bonny Civil War, in 1869/70], Elem Kalabari [New Calabar], Okrika and Nembe [Brass]), in the following manner:

The term ‘house’ (‘ward’, ‘family’, or ‘lineage’) refers to a traditional administrative unit of Ancient Grand Bonny Kingdom and other Ancient Trading States of the Niger Delta. The house system is extended family unit as well as the basic socio-cultural, political, economic and any other form of conceivable institutionalised administrative unit of the Ancient Niger Delta Trading States, particularly the Eastern Delta City-States of Bonny (and thus by extension Opobo, which evolved from Grand Bonny Kingdom after the 1869 Bonny Civil War, on January 1, 1870), Elem Kalabari (New Calabar), Okrika and Nembe (Brass). The house system is the core social system and pivot of life and society of these Ancient Niger Delta Trading States. The system evolved from the Ijaw Lineage system, which the Founding Ancestors of these states derived and inherited from their ancestral Ijaw homeland. Consequently, the house system has been in existence from the beginning of Ancient Grand Bonny Kingdom.<sup>119</sup>

From time immemorial, when Bonny Kingdom originated about before 1000 AD to about

1740 AD, there was only one category of Lineages/Wards/Families/Houses of the Kingdom, which were and remain the *Duawaris* of the Kingdom. While confirming how the House System of Governance originated from the *Duawaris*, among other things, E. J. Alagoa and A. Fombo, state as follows:

THE presence of Houses in Bonny with names of the founding ancestors such as Alagbariye (Bristol) and of others tracing lineal connection with early rulers

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<sup>118</sup> E. T. Bristol-Alagbariya (2010 [n23]), 107; E. J. Alagoa and A. Fombo (n2), 45 and 49–67.

<sup>119</sup> E. T. Bristol-Alagbariya (2020 [n14a]), 69–70.

strengthens the suggestion that the newer type of House organization [was] derived from the traditional lineages.<sup>120</sup>

E. J. Alagoa and A. Fombo also make the following assertion:

THE house system so characteristic of the Eastern Delta States of Bonny, Elem Kalabari, Okrika and Nembe, probably came from the lineage system of the Ijo of the Central and Western Delta. Traditions of origin at Bonny suggest that the ancestors of the Ibani came from the Central [Niger] Delta. If so, the founding ancestors must have come with the kinship organizations and institutions of their homeland. And in spite of the fact that the ancestors came through the Ibo hinterland and eventually developed a unique institution, there is still evidence of derivation from the lineage ideas of the Central [Niger] Delta Ijo. Thus, ... the Central [Niger] Delta lineage and the new institution of the Eastern Delta states [are] known as *Wari* (House).<sup>121</sup>

From about 1740 AD, when King Perekule I created the Allison-Nwaoju Major War Canoe (Major Chieftaincy) House and made Allison-Nwaoju the Head of that House, the Houses of Bonny Kingdom became categorized into two. These are namely the *Duawaris* and *Opuwaris*, which are the Created Major War Canoe (Chieftaincy) Houses. The latter (*Opuwaris*) were created during the period of the trade-related competitive *inter-state* wars between and among the Niger Delta trading states, during the Atlantic trade in the Niger Delta, from the 18<sup>th</sup> Century AD onwards. This is why during the period of the Created (War Canoe) Chieftaincy House System, some European and other writers refer to the Houses of Bonny Kingdom and those of other Ancient Niger Delta trading states as ‘trading companies’ as well as ‘fighting corporations’,<sup>122</sup> while describing these states as ‘trading empires’ or ‘tribal empires’.<sup>123</sup> For instance, G. I. Jones variously refers to the Ancient Niger Delta City and/or trading states as tribal territories and trading empires.<sup>124</sup>

E. J. Alagoa and A. Fombo, in their seminal work, entitled *A Chronicle of Grand Bonny*, describe how King Perekule I created the Allison-Nwaoju House and made Allison-Nwaoju (the founder of this House), the Head of the House, in a revolutionary manner, as follows:

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<sup>120</sup> E. J. Alagoa and A. Fombo (n2), 67.

<sup>121</sup> E. J. Alagoa and A. Fombo (n2), 45.

<sup>122</sup> G. I. Jones (n14), 55; N. Wariboko (n30), 25–47, 56 and 84.

<sup>123</sup> G. I. Jones (n14), 63 and 65.

<sup>124</sup> *Ibid*, 63–65.

... the great demands of the Andoni war are claimed as the occasion for King Awusa's abdication, and the enthronement of King Perekule. However, the war did not go all that well for King Perekule either. The King lost two of his sons, Ibulu and Kuronchi, and was himself barely saved from one engagement by the timely intervention of Allison Nwaoju (who thus won a chieftaincy title for himself and other deserving slaves).<sup>125</sup>

E. J. Alagoa and A. Fombo earlier indicate as follows:

According to traditions of this House, the elevation of its founder, Allison Nwaoju, to the [post or title of] chieftaincy was a revolutionary act on the part of King Perekule (King Pepple I). The King had got into trouble in a battle against the Andoni and was only saved by the timely and brave intervention of Allison Nwaoju and his retainers. The King thereupon empowered Allison Nwaoju to become Head of his own House, to wear coral beads, ivory armlets, top hat, boots, an umbrella, and the special gown of a chief. The act was so revolutionary because Allison Nwaoju, was a slave, and it was a capital offence for a slave to wear any of these items of endowment, let alone to aspire to the rank of a House Head.<sup>126</sup>

The creation of the *Opuwaris* of Bonny Kingdom brought the Created (War Canoe) Chieftaincy House System into existence in the Kingdom. In particular, the *Opuwaris* are Major Created (War Canoe) Chieftaincy Houses of Bonny Kingdom. While discussing *inter alia* the changes that took place in the Ancient Niger Delta Kingdoms and trading states of Bonny, Kalabari and Nembe (Brass) during the Atlantic trade era of the Created (War Canoe) Chieftaincy House System in the domains of these Kingdoms, especially during the reign of King Perekule I (Pepple I) in Bonny Kingdom and King Amachree of Kalabari Kingdom, G. I. Jones states as follows:

We have so far been describing the structure of the traditional house as it existed in Bonny, Kalabari, and Nembe before the changes which tradition attributes to the time of King Pepple and King Amachree. ...<sup>127</sup>

In effect, the creation of the War Canoe Chieftaincy House System marked the period of fundamental change in the history of the Autochthonous, Primaeval, Primordial or Aboriginal

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<sup>125</sup> E. J. Alagoa and A. Fombo (n2), 75.

<sup>126</sup> *Ibid*, 54.

<sup>127</sup> G. I. Jones (n14), 55.

House System of Bonny Kingdom. Accordingly, it may be reiterated that the aboriginal era of Bonny Kingdom underscores the fact that the birth, beginning or commencement of traditional governance in the Kingdom, based on the Kingdom's Welfarist House System of Public Sector Governance, was synonymous with the origin of the Kingdom. Hence, Bonny Kingdom's House System of Public Sector Governance is not only Primaeval, Primordial or Aboriginal, but also autochthonous to the Kingdom.<sup>128</sup>

The next category of Houses of Bonny Kingdom is the category known as the *Kalawaris* (Minor Houses). While describing how the *Kalawaris* came into existence in Bonny Kingdom, the 'Programme of Events of the 20<sup>th</sup> Coronation Anniversary Celebrations of His Majesty, King Edward Asimini William Dappa Pepple III, *CON, JP*, Perekule XI, Amanyanabo of Grand Bonny Kingdom', simply states as follows:

The Kalawari Houses are those created by *Duawari* and Main House (*Opuwari*) Chiefs to reward hard working wards and for expansion [advancement].<sup>129</sup>

Also, while describing these three categories of Houses of Bonny Kingdom, with particular regard to the distinction between the *Duawaris* and *Opuwaris*, the Association of the *Duawaris* of the Kingdom cites a related aspect of a scholarly work of E. T. Bristol-Alagbariya, which may be paraphrased as follows:

*Inter alia*, the study notes that currently the Houses of Ancient Grand Bonny Kingdom may broadly be categorized into *Duawaris*, *Opuwaris* and *Kalawaris*. These Houses may also be more broadly categorized as Major Houses and Minor Houses of the Kingdom. We described the *Opuwaris* as Major War Canoe (Created Chieftaincy) Houses, which were established for foster descendants (ex-slaves) of the Kingdom, from about 1740 AD onwards. We also described the *Kalawaris* as Minor Houses, which were created from the *Duawaris* and *Opuwaris* of the Kingdom. Then, we described the *Duawaris* in many ways, including the fact that they are the blood-descendant Houses of the Founding Ancestors of the Kingdom and thus the Founding and Aboriginal Royal Houses of the Kingdom. As such, unlike the *Opuwaris*, they (the *Duawaris*) are blood-related Major

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<sup>128</sup> E. T. Bristol-Alagbariya (2022 [n2a]), 1, 6–13, 18–19, 22–24 and 31–32; E. T. Bristol-Alagbariya (ed) (2022 [n2b]), 1–9, 86, 159–160, 187–188, 197–199, 282–285 and back cover preview.

<sup>129</sup> 'Programme of Events of the 20<sup>th</sup> Coronation Anniversary Celebrations of His Majesty, King Edward Asimini William Dappa Pepple III, *CON, JP*, Perekule XI, Amanyanabo of Grand Bonny Kingdom', dated Sunday, 18<sup>th</sup> – Sunday, 25<sup>th</sup> December, 2016, 15; E. T. Bristol-Alagbariya (2010 [n23]), 107; G. I. Jones (n14), 55; E. T. Bristol-Alagbariya (2022 [n2a]), 21 and 29–30; E. T. Bristol-Alagbariya (ed) (2022 [n2b]), lv, 102–103, 206–207 and 290.

Houses. Moreover, we accentuate and emphasize that the Founding Ancestors of Ancient Grand Bonny Kingdom, who are the First Primaeval Royals (Original Individuals of Royal Pedigree: *Asemes*) of the Kingdom, were the first members of the fold of the *Duawaris*. Furthermore, we emphasize that the First Two Generations of *Okoloama Ingie KiriFajie* were exclusively comprised of *Duawari*-folks. They (the *Duawaris*) are also known as Older or Senior Major Houses to the *Opuwaris* in the framework or realm of Families (Houses) of Ancient Grand Bonny Kingdom. Besides, the *Duawaris* are popularly known as ‘**Freeborn Houses**’ (certainly, ‘**Big Freeborn Houses**’), given that their key members are ‘blood descendants of the Founding Ancestors of the Kingdom. Country Chiefs of *Duawaris* are known as ‘**Big Freeborn Chiefs**’ as well as aboriginal and **Substantive Amadapu** (Community/District Heads and thus helpmates to incumbent Kings/Monarchs [*Amanyapanu*]) of the Kingdom. From time immemorial, once one of the Founding Patriarchs, and subsequently one of the blood-descendants of the Founding Ancestors of Bonny Kingdom assumes the apex rulership post of kingship, the rest of the apex rulers and thus Heads of the rest of the *Duawaris* become and/or continue to exist as substantive *Amadapu*. Heads of *Duawaris* are substantive *Amadapu* on the basis of their God-given natural status and primaeval pedigree as Heads of Blood-descendant Houses of the Founding Ancestors of the Kingdom. By and large, the God-given natural status and primaeval pedigree of the *Duawaris* are derived from the inalienable and inviolable natural right of their members, who are Blood-descendants of the Founding Ancestors of the Kingdom. To this end, the *Duawaris* of Bonny Kingdom are the producers of the *Amanyapanu* (Kings/Monarchs) as well as substantive *Amadapu* of the Kingdom. Substantive *Amadapu* are superior to regents, who are also known as *Amadapu*. A clear difference or distinction between Substantive *Amadapu* and *Amadapu* (who are regents) is that the post/position of regents, which came into being after the aboriginal era of Bonny Kingdom, is a temporary administrative one, because regents only exist or function as temporary apex administrators and/or apex managers of the Kingdom, during periods of interregnum (when the position of kingship is vacant). Accordingly, members of the *Duawaris* bear the Crown as well as wear the Crown of the exalted Throne of Kingship of the Kingdom. Essentially, during the aboriginal era of Bonny Kingdom, *Duawari*-folks were those who exclusively contributed to the development and advancement of the Kingdom, and by extension the rest of Primaeval Niger Delta and other Primaeval ethnic nationality areas that eventually formed modern Nigeria and beyond.<sup>130</sup>

<sup>130</sup> E. T. Bristol-Alagbariya (2022 [n2a]), 29–30; C/f E. T. Bristol-Alagbariya (ed) (2022 [n2b]), lxiv–lxv, lxviii–lxvix, lxxviii–lxix, 63–64 and 204–205.

Forth and lastly, the House System of Bonny Kingdom and those of other Ancient Niger Delta trading states include the hinterland plantation communities and/or areas of many Houses (Country Houses) of each of these trading states.<sup>131</sup>

### **The Welfarist House System of Governance and Its Origin**

As already indicated above, the House System of Governance is a Welfarist System by nature, because the system caters for the welfare of each individual, as well as the entire group, within the House, as a System of Governance and more.<sup>132</sup> So, in any or all conceivable ways, the house system may be described as a Social Welfare, as well as an all-encompassing wellbeing unit or organization for its individual and entire members.<sup>133</sup> The system is thus associated with that of the Welfare State System, which caters for the welfare, otherwise put 'wellbeing', of any, as well as all and sundry in the state.<sup>134</sup> Accordingly, as a Welfarist originated by the Founding Ancestors of Bonny Kingdom, led by the Premier Monarchs of the Kingdom, the system commands loyalty, duty and responsibility from every member of each organized, formally institutionalized and systematized House, namely, wider extended blood or family unit, known as House Community or 'Country House', in relation to his/her Country House as well as the entire Kingdom.<sup>135</sup> Thus, based on the institutionally, socio-politically, economically and all-round centralized and stratified nature of Bonny Kingdom, it is on the framework of the Kingdom's Welfarist House System of Public Sector Government that the Founding Ancestors of the Kingdom originated and sustained the Kingdom as a primaeval, primordial or aboriginal African Welfare State and Civilization.<sup>136</sup>

By and large, as already indicated above, considering that the House/Lineage/Ward/Family System of governance of Bonny Kingdom was designed, systematized, institutionalized, implemented and/or successfully practised by the Kingdom's Founding Ancestors, led by its

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<sup>131</sup> G. I. Jones (n14), 51; E. T. Bristol-Alagbariya (2022 [n2a]), 21 and 29–30; E. T. Bristol-Alagbariya (ed) (2022 [n2b]), lv, 102–103, 206–207 and 290.

<sup>132</sup> E. T. Bristol-Alagbariya (2010 [n23]), 106–107.

<sup>133</sup> *Ibid.*

<sup>134</sup> C. Renwick, *Bread for All: The Origins of the Welfare State* (Allen Lane, 2017/Penguin, 2018); ScienceDirect, Welfare State, 'Welfare State' <<https://www.sciencedirect.com/topics/economics-econometrics-and-finance/welfare-state#:~:text=A%20welfare%20state%20is%20a,UK%20during%20World%20War%20II>>; The Editors of Encyclopaedia Britannica, 'welfare state' <<https://www.britannica.com/topic/welfare-state>> all Accessed 25 February, 2023.

<sup>135</sup> E. T. Bristol-Alagbariya (2010 [n23]), 106–107.

<sup>136</sup> *Ibid.*; E. T. Bristol-Alagbariya (2022 [n2a]), 12–13.

Premier Monarchs, among other foremost Nigerian and foreign authors of the discipline of history, G. I. Jones traces the origin of the system to the evolution of the Kingdom's First Four Houses from the Kingdom's Four Premier Kings (*Tari Amanyanapu*) Ndoli-Okpara, Opuamakuba, Alagbariye and Asimini. Clearly and succinctly, Jones states that the First Four Wards of the Ancient Kingdom were respectively derived from the four Premier Monarchs of the Kingdom, in the following words:

According to Bonny tradition, the community consisted originally of four wards, derived respectively from Alagbaria [Alagbariye], Opu Amakuba [Opuamakuba], Okpara-Ndoli [Ndoli-Okpara] and Asimini.<sup>137</sup>

Notably, as indicated above, the Alagbariye Land Route Founding Group and that of the Kongo Sea Route Founding Group united as the common, mutually united, expanded, consolidated and harmonious Founding Group of Bonny Kingdom (*Ibanise*, otherwise called the Ancient Iban nation).<sup>138</sup> In the process, the Kongo Lineage became the next (namely Fifth) Lineage of the Kingdom. This was thus how the number of the initial Founding Patriarchs, which were four in number (Ndoli-Okpara, Opuamakuba, Alagbariye and Asimini) became five (namely Ndoli-Okpara, Opuamakuba, Alagbariye and Asimini as well as Kongo). Accordingly, this was how the original Families, Lineages, Wards or Houses of Bonny Kingdom grew from Four to become Five in number.<sup>139</sup>

Hence, the account of how the original Families, Lineages, Wards or Houses of Ancient Grand Bonny Kingdom grew from Four to Five in the course of continuities and changes in the post-settlement era of the Ancient Kingdom was succinctly recorded by E. T. Bristol-Alagbariya, in his ground-breaking scholarly Book (*Participation in Petroleum Development: Towards Sustainable Community Development in the Niger Delta*), in the following manner:

These Four Wards (of Bonny Kingdom) grew to become five after the foundation of Grand Bonny ('Okoloama') by Alagbariya. At the time, the founding group led by Priest-King Alagbariya met with the blood descendants of one of their kinsmen, Kongo [and his blood descendants] and realized that they all migrated

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<sup>137</sup> G. I. Jones (n14), 198; E. T. Bristol-Alagbariya (2022 [n2a]), 22; E. T. Bristol-Alagbariya (ed) (2022 [n2b]), 82; E. T. Bristol-Alagbariya (2010 [n23]), 108.

<sup>138</sup> E. T. Bristol-Alagbariya (2022 [n2a]), 10; E. T. Bristol-Alagbariya (ed) (2022 [n2b]), 44–45 and 189; Finima *Amadapu* (Finimadapu) *Dupuyo* (Graveyard of the Amadapu of Finima), where Kongo is stated as the Founder of Ikpakpayo (Finima).

<sup>139</sup> E. T. Bristol-Alagbariya (2022 [n2a]), 23; E. T. Bristol-Alagbariya (ed) (2022 [n2b]), 84–85; E. T. Bristol-Alagbariya (2010 [n23]), 108.

from the same Central Niger Delta Ijaw homeland. The blood descendants of Kongo were then harmoniously integrated into Bonny Kingdom as one of its founding units recognized as the Kongo Ward.<sup>140</sup>

From its original Four, and later-on Five Wards, Lineages/Families or Houses, Bonny Kingdom advanced during its post-settlement era onwards, to play a significant middleman role in the Atlantic trade, which started in the Kingdom in the 15<sup>th</sup> Century AD.<sup>141</sup>

Accordingly, many scholars of the discipline of history, especially prolific academic writers on the history of the Niger Delta, particularly Bonny Kingdom, have, on the basis of substantial evidence, written to corroborate how Bonny Kingdom's *Duawari* Lineages, Families or Houses evolved from the era of the Kingdom's Founding Ancestors. This is against the backdrop of the origin of the Kingdom's Created Major War Canoe (Chieftaincy) Houses, which came into being from the era of King Perekule I, beginning with the creation of the Allison-Nwaoju Major War Canoe (Chieftaincy) House, by King Perekule I about 1740 AD, namely about forty years after King Perekule I was made King by his blood (*Duawari*) relatives.<sup>142</sup> For instance, G. Finapiri is one of the many erudite scholars and prolific historians, who, in his epoch-making history book, entitled *Forgotten Heroes of Grand Bonny*, tried to capture how King Perekule I attempted to abolish the hereditary posts of the rest of the Heads of *Duawaris*. Thus, while distinguishing the Aboriginal, Primaeval or Primordial Canoe House System of Bonny Kingdom from the Kingdom's War Canoe (Created Chieftaincy) House System that came into being from about 1740 AD, in the event of the creation of the Allison-Nwaoju Major War Canoe (Major Chieftaincy) House, by King Perekule I, *circa* 1740 AD, G. Finapiri states, in an erudite manner, as follows:

Historians used to think that it was Perekule who created the Ibani Chieftaincy institution because he unilaterally appointed some slave Chiefs. But this is not true; in fact, Perekule's action was revolutionary because the Chieftaincy had existed in Bonny among the *Duawari* Houses (Core Ijaw Houses) in the formative years of the Kingdom. So, we can credit Perekule with initiating the policy of abolishing hereditary posts and creating a number of Stools which were

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<sup>140</sup> *Ibid.*

<sup>141</sup> E. T. Bristol-Alagbariya (2022 [n2a]), 23; E. T. Bristol-Alagbariya (ed) (2022 [n2b]), 84–85.

<sup>142</sup> E. T. Bristol-Alagbariya (ed) (2022 [n2b]), xxxvi–xxxvii, xlvi, lvi–lviii, 41, 51–52, 56–57, 111–113, 125–127, 152–153, 165–166, 169–173, 188–189 and 289.

appointive rather than hereditary, in order to counteract the powers of the hereditary Chiefs.<sup>143</sup>

As earlier indicated, the Veteran of Niger Delta Historian (E. J. Alagoa) and A. Fombo have in their work, entitled *A Chronicle of Grand Bonny*, robustly traced how the Founding Ancestors of Bonny Kingdom originated the Kingdom's House System of Public Sector Governance, and thereby distinguished the Kingdom's Primaeval, Primordial or Aboriginal House System<sup>144</sup> from the revolutionary War Canoe Chieftaincy House System that came into existence in Bonny Kingdom (namely after the Bonny-Andoni Seven-Year War), during which period King Perekule I created the Allision-Nwaoju House.<sup>145</sup> It is therefore crystal clear that the Founding Ancestors of Bonny Kingdom, led by the Founding Patriarchs of the Kingdom, originated the Kingdom as well as evolved the Kingdom's Welfarist House (Lineage/Ward/Family) System of Governance.<sup>146</sup> These Ancestors designed, systematized, institutionalized, successfully implemented and/or practised the Kingdom's Welfarist House System of Governance, which is still being practised, albeit with certain attendant changes, which are associated with continuities, especially from the second phase of the reign of King Perekule I (about 1740 AD).<sup>147</sup>

### **Three Levels of Bonny Kingdom's House System of Governance**

Dating back to the origin of Africa's Bonny Kingdom's House System of Public Sector Governance, the Kingdom has had three hierarchical levels (tiers) of government. These three hierarchical levels of government are namely the (i) established, organized, formally institutionalized and systematized Lineages or Wards (comprised of immediate blood relatives or closer family units) that are known as 'Ikpangis' ('burusus') of each Country House; (ii) wider extended family units, known as the Country Houses or Country House Communities; and (iii) the ultimate level or central tier of governance (kingdom-wide government).<sup>148</sup> In other words, when Bonny Kingdom was founded, it was comprised of the (i) established, organized and institutionalized Lineages, which were made up of immediate blood relatives (closer family units), (ii) wider extended blood or family units known as Country Houses (Country House

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<sup>143</sup> G. Finapiri, *Forgotten Heroes of Grand Bonny* (CSS Press, 2001), 19–20.

<sup>144</sup> E. J. Alagoa and A. Fombo (n2), 6, 15, 45, 47, 54, 67, 75 and 89.

<sup>145</sup> *Ibid*, 54 and 75.

<sup>146</sup> *Ibid*, 3–7, 15, 45 and 89.

<sup>147</sup> E. J. Alagoa and A. Fombo (n2), 19–11; E. T. Bristol-Alagbariya (2022 [n2a]), 6–7, 18, 27 and 29; E. T. Bristol-Alagbariya (ed) (2022 [n2b]), xxxix, li–lii, 87, 96–97, 138–139, 154–155 and back cover preview; N. Wariboko (n30), 201.

<sup>148</sup> E. T. Bristol-Alagbariya (2022 [n2a]), 11; E. T. Bristol-Alagbariya (ed) (2022 [n2b]), 195–196.

Communities), and (iii) Kingdom at large, which was made up of (i) and (ii) above.<sup>149</sup> At the time, and by and large, throughout the aboriginal era of Bonny Kingdom, the entire people of the Kingdom were proto-Ijaw folks, who were all blood relatives.<sup>150</sup>

The foregoing three levels or tiers of government of Bonny Kingdom's House System were headed by Three Hierarchical Categories of Apex or Paramount Rulers.<sup>151</sup> Respectively, these three categories of Paramount Rulers were and remain (i) *Ikpangi-Sibidapu*, (ii) *Amadapu* and (iii) *Amanyanabo*.<sup>152</sup> These Three Hierarchical Apex Rulership posts or positions were and still remain positions of honour, natural rulership, public service, trust and statesmanship.<sup>153</sup> During the primaeval, primordial or aboriginal era of Bonny Kingdom, which spanned from before about 1000 AD to about 1740 AD, when the Kingdom was made up of its proto-Ijaw folks (from founding generation and their blood-descendants), the Three Hierarchical Apex Paramount Rulers were Heads of *Duawaris* of the Kingdom.<sup>154</sup>

As indicated earlier-on, it is on the threshold of Bonny Kingdom's three tiers of government that the Founding Ancestors, led by the Premier (Primaeval/Primordial/First) Monarchs (*Tari Amanyanapu Ndoli-Okpara*, *Opuamakuba*, *Alagbariye* and *Asimini*) and Premier *Amadapu*, as well as the Premier *Ikpangi-Sibidapu*, designed, systematized, institutionalized, successfully implemented and/or practised the Welfarist House (Lineage/Ward/Family) System of Governance of the Kingdom.<sup>155</sup> In the process, four *Amanyanapu* (Kings/Monarchs) reigned in Bonny Kingdom, as the Kingdom's Premier (Primaeval/Primordial/First) Monarchs (*Tari Amanyanapu*). These are namely (i) *Ndoli-Okpara*, who was a Founding Patriarch and Premier Monarch; (ii) *Opuamakuba*, who was also a Founding Patriarch and Premier Monarch; (iii)

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<sup>149</sup> *Ibid.*

<sup>150</sup> E. T. Bristol-Alagbariya (2022 [n2a]), especially 1, 4–5, 6–7 and 28–32; E. T. Bristol-Alagbariya (ed) (2022 [n2b]), 58–63, 67, 96, 99, 112–113, 141, 165, 169–170, 174–175, 194, 202 and 284, especially 61, 112–113 and 165.

<sup>151</sup> E. T. Bristol-Alagbariya (2022 [n2a]), 10–13, 24–26 and 31–32; E. T. Bristol-Alagbariya (ed) (2022 [n2b]), lxii, 70–71, 102–103 and back cover preview.

<sup>152</sup> *Ibid*; E. J. Alagoa and A. Fombo (n2), 6; and 45, 49, 60–67 and 89; E. J. Alagoa (n24), 17–18 and 215; K. T. George, *Write On, Civil Servant* (TMG Communications, 2022), 166.

<sup>153</sup> E. T. Bristol-Alagbariya (2022 [n2a]), 1, 11, 19, 24–25 and 31; E. T. Bristol-Alagbariya (ed) (2022 [n2b]), lxii, 70–71, 102–103 and back cover preview.

<sup>154</sup> E. T. Bristol-Alagbariya (2022 [n2a]), 10–13, 24–26 and 31–32; E. T. Bristol-Alagbariya (ed) (2022 [n2b]), xlii–xliii, 57–58, 67–68 and back cover preview.

<sup>155</sup> E. T. Bristol-Alagbariya (2022 [n2a]), 18–19; E. T. Bristol-Alagbariya (ed) (2022 [n2b]), xxi, xxxix–xl and 60–63.

Alagbariye (Alagbariya, Alagbaria, Alagabrigha [Kala-Ebeni/Kalabeni], *et cetera*), who was the Foremost Leader of the Founding Patriarchs, Premier High-Priest and Founder of Grand Bonny (*Okoloamakoromabo*) and Premier Monarch; and (iv) Asimini (Asikunuma), who was equally a Founding Patriarch and Premier Monarch, who was Crowned by Alagbariye with a Portuguese-made Crown.<sup>156</sup> Accordingly, the Premier Amadapu (*Tari Amadapu*) of Bonny Kingdom included Premier Prince and *Tari Amadabo*, Kongo (*Tari Ikpakpayodabo/Finimadabo*) and Premier Prince and *Tari Amadabo* Anju of the Premier King Alagbariye Lineage.<sup>157</sup> There was also Aboriginal Prince and fourth generation Amadabo Asimini-Oruakpa of the Premier King Asimini Lineage. Accordingly, about five to six generations after the reign of Premier King (*Tari Amanyanabo*) Asimini, from the Prince Oruasawo Tolofari Royal House (Kumaluya-Ndende Omuigbem Lineage or section thereof), there were *Amadabo* Ndende and *Amadabo* Omuigbem respectively.<sup>158</sup> Also, from the King Halliday-Awusa Royal House section of Premier King Asimini, there were *Amadapu* of later generations such as *Amadabo* (Prince) Okpofori *alias* Aloki.<sup>159</sup>

The Ibani term *Amanyanabo* (owner of the land), King/Monarch), means the ultimate Apex Ruler of the Kingdom. It may be emphasized that since the entire Founding Ancestors were collectively God-given owners of Ancient Grand Bonny Kingdom, the Premier Monarchs owned the Ancient Kingdom in trust, for and on behalf of the rest of the Founding Ancestors of the Ancient Kingdom. This applies to successive Monarchs and successive blood-descendants of the Founding Ancestors of the Kingdom.<sup>160</sup> Accordingly, the *Amadapu* means Heads of Community/Town/District), and they were and still remain Bonny Kingdom's Second Category of Apex Rulers and thus a subordinate and/or helpmates to the Kingdom's incumbent King/Monarch.<sup>161</sup>

From time immemorial, concerning the Amanyanapu and Amadapu, once one of the Founding Patriarchs and subsequently one of the blood-descendants of the Founding Ancestors of Bonny

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<sup>156</sup> E. T. Bristol-Alagbariya (2022 [n2a]), 15; E. T. Bristol-Alagbariya (ed) (2022 [n2b]), 79; E. T. Bristol-Alagbariya (2020 [n14a]), 79–80.

<sup>157</sup> E. T. Bristol-Alagbariya (2022 [n2a]), 18; E. T. Bristol-Alagbariya (ed) (2022 [n2b]), xxxix–xl and 59–60.

<sup>158</sup> *Ibid.*

<sup>159</sup> E. T. Bristol-Alagbariya (ed) (2022 [n2b]), xxxix–xl and 59–61.

<sup>160</sup> E. T. Bristol-Alagbariya (2022 [n2a]), 19 and 24–25; E. T. Bristol-Alagbariya (ed) (2022 [n2b]), xli–xlii, 55–57 and 85.

<sup>161</sup> E. T. Bristol-Alagbariya (2022 [n2a]), 1, 6–7, 10–11, 12–14, 19–21 and 28; E. T. Bristol-Alagbariya (ed) (2022 [n2b]), xxxix–xliv, xlvii–l, lxiv–lxv, lxvi, 53–75, 84–87, 99–100, 125–135, 154–155, 166, 177–180, 192, 197–199, 204 and 276–282.

Kingdom assumes the Apex Rulership Post of Kingship, the rest of the Apex Rulers and thus Heads of the rest of the *Duawaris* became and/or continue to exist as substantive *Amadapu*; this is based on the God-given natural status and primaevial pedigree of each of the *Duawaris* as blood-descendant Houses of the Founding Ancestors of the Kingdom. By and large, the inalienable natural status and right to leadership of the *Duawaris* are derived from the blood descendants of these Houses, namely as blood descendants of the Founding Ancestors of the Kingdom. In effect, the blood-descendant Heads of *Duawaris* and other Heads of the *Duawaris* have, from time immemorial, been substantive *Amadapu* of the Kingdom. Conversely, the Heads of other or the rest of Bonny Kingdom's Major Houses (*Opuwaris*) are not *Amadapu*, As *Amadapu*, the Heads of *Opuwaris* have only been regents, after the aboriginal era, when regency system came into being, during interregnums, when the post or position of kingship is or becomes vacant. Put differently, *Aseme-Alapu* (Primaevial Royal House [*Duawari*] Heads)<sup>162</sup> are substitutive *Amadapu*, based on their inalienable and inviolable natural heritage and right of succession to the post or position of Amadaboship in the Kingdom, whereas regents only exist when there is an interregnum, after the aboriginal era of the Kingdom, namely when there is no incumbent Amanyano (Monarch).<sup>163</sup> Clearly, simply and squarely therefore, the Heads of *Opuwaris* are not and have never been substantive *Amadapu* of Bonny Kingdom.<sup>164</sup> Moreover, the aboriginal era of Bonny Kingdom never witnessed interregnums, as the era was characterized by fair play, amity, harmony, mutual respect and all-round progress, as well as sustained political stability, based on harmonious and exceptionally amicable and profoundly peaceful succession of one Monarch by another among blood descendants of the Kingdom's Founding Ancestors, especially those of Premier Kings (*Tari Amanyano*) Alagbariye and Asimini.<sup>165</sup>

Thirdly and finally, given that Bonny Kingdom had from time immemorial been considered to be a tree, having its component branches, after the Apex Traditional Rulership Posts of

<sup>162</sup> E. T. Bristol-Alagbariye (2022 [n2a]), 3–4, 10–11, 14, 22, 24 and 29–30; E. T. Bristol-Alagbariye (ed) (2022 [n2b]), xxii, xxviii, xxx, xxxv, l, liii–liv, lxiv – lxv, 39, 42, 45, 52, 61 – 63, 72–74, 84, 86, 103, 105, 160–161, 164, 173–174, 177–180, 192–193, 196, 218, 229, 274, 276, 281, 284 and 316–318, especially liii–liv and 72–74; E. J. Alagoa and A. Fombo (n2), 6.

<sup>163</sup> E. T. Bristol-Alagbariye (2022 [n2a]), 11–12; E. T. Bristol-Alagbariye (ed) (2022 [n2b]), 62–63 and 104–105; E. J. Alagoa (n24), 215.

<sup>164</sup> E. T. Bristol-Alagbariye (ed) (2022 [n2b]), xlvi–l, lxxii–lxxiv, 107–108 and 197–199.

<sup>165</sup> E. T. Bristol-Alagbariye (2022 [n2a]), 13–15 and 28–29; E. T. Bristol-Alagbariye (ed) (2022 [n2b]), xli, lxxii–lxxiii, lxxvii, lxxix, 58–60, 99, 197–199, 202–203, 205–206, 216–217, 284–285 and 291; E. J. Alagoa and A. Fombo (n2), 15.

*Amanyapanu* and *Amadapu* were the *Ikpangi-Sibidapu*, who were and remain the established, institutionalized and sustained Third Category of Apex Rulers of the Ancient Kingdom.<sup>166</sup>

By and large, concerning amity, harmony, peace and progress, it should be mentioned that during the Primaeval, Primordial or Aboriginal era of Bonny Kingdom (from before or about 1000 AD to about 1740 AD), the Premier *Amanyapanu*, Premier *Amadapu* and Premier *Ikpangi Sibidapu* harmoniously ruled the Kingdom, with inputs from the rest of their blood-relatives, on the basis of truth and fair play and thereby achieved unity, peace and progress within and among the entire autochthonous or proto-Ijaw population of the Kingdom, towards the wellbeing of all in the Kingdom.<sup>167</sup>

Accordingly, considering smooth, harmonious and peaceful successive reigns of the Four Premier Monarchs of the Kingdom, it may be noted that Ndoli-Okpara ruled over the Kingdom and its people at Orupiri, which was the first virgin homeland as well as first place of abode and first headquarters of the Founding Ancestors of Ibanise, particularly the Ibanise land route group of Founding Ancestors, led by Priest-King Alagbariye.<sup>168</sup> After the death of Ndoli-Okpara, Opuamakuba succeeded him (Ndoli-Okpara), as *Amanyapano*, at Orupiri (also called primaeval or Old Bonny). This was before Alagbariye discovered the virgin Bonny Island, *Okoloama* (Grand Bonny).<sup>169</sup>

After the discovery and/or founding of virgin Grand Bonny by Alagbariye, the Founding Ancestors extended their dominance to it (the virgin land of Grand Bonny), which they made their second headquarters or capital city, and this has remained so till date. When Alagbariye founded Grand Bonny, incumbent King (*Amanyapano*) Opuamakuba had become very old and the Founding Generation of the Kingdom, particularly the Elders, who were Lineage Heads, and the Priests, persuaded Opuamakuba to hand over leadership of the Ancient Kingdom to Alagbariye.<sup>170</sup> So, *Amanyapano* Opuamakuba also reigned over the Kingdom and its people for decades, before Alagbariye was formally installed as the Founder of Grand Bonny: *Okoloamakoromabo*, as well as enthroned as *Amanyapano* at Ikuba *Nungo* (Ikuba Square) in

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<sup>166</sup> E. T. Bristol-Alagbariye (2022 [n2a]), 24; E. T. Bristol-Alagbariye (ed) (2022 [n2b]), 219.

<sup>167</sup> E. T. Bristol-Alagbariye (2022 [n2a]), 13–15 and 28–29; E. T. Bristol-Alagbariye (ed) (2022 [n2b]), xli, lxxii–lxxiii, lxxvii, lxxix, 58–60, 99, 197–199, 202–203, 205–206, 216–217, 284–285 and 291; E. J. Alagoa and A. Fombo (n2), 15.

<sup>168</sup> E. T. Bristol-Alagbariye (2022 [n2a]), 8–9; E. T. Bristol-Alagbariye (ed) (2022 [n2b]), 167–169.

<sup>169</sup> *Ibid*; E. J. Alagoa and A. Fombo (n2), 3–7, 15 and 89.

<sup>170</sup> E. T. Bristol-Alagbariye (2022 [n2a]), 10; E. T. Bristol-Alagbariye (ed) (2022 [n2b]), 167–168; E. J. Alagoa and A. Fombo (n2), 6, 15 and 89.

Grand Bonny. While remaining Premier High-Priest and Premier Monarch, Alagbariye reigned over the Kingdom and its people for decades, and thereafter *Amanyabo* Asimini, who succeeded him (Alagbariye), accordingly reigned over the Kingdom and its people for decades.<sup>171</sup> For instance, during the enthronement and coronation event of King Asimini, Priest-King Alagbariye had to stand gallantly in an international style, to crown his brother, Asimini, with a new Portuguese made and/or branded crown.<sup>172</sup> Hence, some inexhaustibly refer to Asimini as the first crowned King.<sup>173</sup>

Considering the long, smooth and peaceful reign of the four Primaeval, Primordial, Premier or Aboriginal Monarchs of Bonny Kingdom (*Tari Amanyabo* Ndoli-Okpara, Opuamakuba, Alagbariye and Asimini)<sup>174</sup> as well as the longevity of their respective life-spans, it may be remarked that the successive reigns of these Four Premier Monarchs were classic and they lived for so long, like or relative to Adam and his generations immediately after his era.<sup>175</sup>

### **Monarchs Who Have So far Piloted Bonny Kingdom's Welfarist House System of Governance and Passing Remarks on the System**

Following the list of Monarchs (*Amanyabo*) of Africa's Bonny Kingdom outlined by E. J. Alagoa and A. Fombo, in their seminal book, entitled *A Chronicle of Grand Bonny*, from before about 1000 AD to present day, the Kingdom has produced twenty three Monarchs,<sup>176</sup> who have piloted its Welfarist House System of Governance, at the apex level or tier of traditional governance of the Kingdom. These are namely (i) *Amanyabo* Ndoli-Okpara (Founding Patriarch and Premier Monarch [*Tari Amanyabo*]); (ii) *Amanyabo* Opuamakuba (Founding Patriarch and Premier Monarch [*Tari Amanyabo*]); (iii) *Amanyabo* Alagbariye (Alagbariya:

<sup>171</sup> E. T. Bristol-Alagbariya (ed) (2022 [n2b]), 168–169; *Cf* E. T. Bristol-Alagbariya (2022 [n2a]), 14–15.

<sup>172</sup> E. T. Bristol-Alagbariya (2020 [n14a]), 79–80; E. T. Bristol-Alagbariya (2022 [n2a]), 15; E. T. Bristol-Alagbariya (ed) (2022 [n2b]), 79–80.

<sup>173</sup> Programme of the 20<sup>th</sup> Coronation Anniversary of His Majesty, Dr Edward Asimini William Dappa Pepple, III, CON, JP, Perekule XI, Natural Ruler and *Amanyabo* of Grand Bonny Kingdom, 13; E. T. Bristol-Alagbariya (ed) (2022 [n2b]), 79–80. .

<sup>174</sup> E. T. Bristol-Alagbariya (2022 [n2a]), 4, 6–8, 23 and 31; E. T. Bristol-Alagbariya (ed) (2022 [n2b]), 82, 85–87, 110–111, 141–143, 173–176 and 181–182; E. J. Alagoa and A. Fombo (n2), 3–7, 15 and 89; E. T. Bristol-Alagbariya (2020 [n14a]), 63–92.

<sup>175</sup> Genesis 5: 1–32 and 6: 1–4; Matthew 1:1–17; E. T. Bristol-Alagbariya (ed) (2022 [n2b]), 168–169; G. I. Jones (n14), 102, captioned 'TABLE 3: Structure and Political Alignments of Bonny Houses During the 19<sup>th</sup> Century'; *Cf* Bonny Kingdom Historical Society (n28), 15–16.

<sup>176</sup> E. T. Bristol-Alagbariya (ed) (2022 [n2b]), 35–38; E. J. Alagoa and A. Fombo (n2), 3–49 and 89; *Cf* Bonny Kingdom Historical Society (n28), 15–16.

Foremost Leader of the Founding Group, Founding Patriarch, High-Priest, *Okoloamakoromabo* [Founder of Grand Bonny] and Premier Monarch [*Tari Amanyanabo*]); and (iv) Amanyanabo Asimini (Asikunuma) (Founding Patriarch and Premier Monarch [*Tari Amanyanabo*], who was Crowned by Alagbariye with a Portuguese-made Crown). Others are (v) Amanyanabo Edimini (vi) Amanyanabo Ediminiba Kambasa (a contemporary of Sarauniya [Queen] Amina of the City-State of Zazzau [Zaria], both of whom are classic examples of a good traditional governance and thus symbolized highly dignified, socially responsible and magnificent calibre of womanhood in African history and civilization); (vii) Amanyanabo Kumalu; (viii) Amanyanabo Opu Dappa; (ix) Amanyanabo Amakiri; (x) Amanyanabo Apia; (xi) Amanyanabo Wari; (xii) Amanyanabo Awusa (Halliday-Awusa/Halliday); and (xiii) Amanyanabo Perekule I (Pepple I [Captain Pepple], the Successor of Halliday-Awusa, who was Crowned by Amadabo Adapa Alagbariya. Amanyanabo King Perekule I ended the primaeval, primordial or aboriginal era of Bonny Kingdom [during the first phase of his reign] and thereafter originated Created (War Canoe) Chieftaincy House System from about 1740 AD). The rest of the Monarchs of Bonny Kingdom are (xiv) Amanyanabo Fubara (Adum-Fubara) Manilla Pepple; (xv) Amanyanabo Opubo (Adum-Opubughu [Opubo] Annie [Anna] Pepple), (xvi) Amanyanabo Bereibibo Bristol-Alagbariya (son of Amadabo Adapa Alagbariya (who Crowned Amanyanabo Perekule I) and Princess Adumta and thus grandson of King Perekule I. Amanyanabo Bereibibo was the Head of the Alagbariya House, before assuming kingship); (xvii) Amanyanabo William Dappa Pepple (Founder of Christianity in Bonny Kingdom); (xviii) Amanyanabo Dapuye Fubara; (xix) Amanyanabo George Pepple (Oruigbi); (xx) Amanyanabo George Pepple II; (xxi) Amanyanabo Eugene William Dappa Pepple II; (xxii) Amanyanabo Captain Secundus Opuada Pepple; and (xxiii) Amanyanabo Edward Asimini William Dappa Pepple III (also known as King Perekule XI), whose reign started from May/December 1996 – present day.<sup>177</sup>

Concerning passing remarks on Bonny Kingdom's Welfarist House System of Governance, suffice it to reiterate, at this juncture, that considering the sustained nature of this system of governance, the primaeval, primordial or aboriginal era, which witnessed its original form, has been identified by scholars as the classic era of the system and the Kingdom.<sup>178</sup> It was also during the aboriginal era that the Kingdom made yet unsurpassed sustainable development-oriented form of advancements within and beyond Ancient Niger Delta region, especially in the form of truth, fairness (fair play) and harmonious public-spirited decision-making and decision-implementation processes that characterized the Kingdom as a Classic Primordial African

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<sup>177</sup> *Ibid.*

<sup>178</sup> E. T. Bristol-Alagbariya (2022 [n2a]), especially 1, 4–5, 6–7 and 28–32; E. T. Bristol-Alagbariya (2020 [n14a]), 63–92, especially 74–84 and 87–90; E. J. Alagoa and A. Fombo (n2), 14.

Sovereign State and Civilization as well as the Pride of Ancestral Ijaw Nation and the entire Ancient Delta region of modern Nigeria.<sup>179</sup>

Thus, while demonstrating how the aboriginal era of Bonny Kingdom and the Kingdom's Sustained Welfarist House System of Public Sector Governance contributed immensely to its advancement, consequent upon which the Kingdom became a key centre of the Ancient Niger Delta, K. O. Dike, the first PhD holder in the discipline of History in the erstwhile Eastern region of Nigeria and first Vice-Chancellor of Nigeria's Premier College, the University of Ibadan, records how Bonny Kingdom was the economic and political centre of the Ancient Niger Delta in the following words:

Bonny was the economic and political centre of the Niger Delta during the greater part of the nineteenth century, and even its successor from the 1870s, Opobo, was an offshoot of the older Kingdom.<sup>180</sup>

No doubt therefore Bonny Kingdom featured as a Classic Primordial African Sovereign State and Civilization as well as the Pride of Ancestral Ijaw Nation and the entire Ancient Delta region of modern Nigeria.<sup>181</sup>

**Bonny Kingdom's Sustained House System of Governance: Passing Remarks on Decision-Making and Decision-Implementation Processes and the Kingdom's Fourteen Component Units ('Okoloama IngieKiri Fajie') that Evolved after its Initial Four and Thereafter Five Lineages, Wards, Families or Houses**

It has already been mentioned that Africa's Bonny Kingdom's Welfarist House System of Public Sector Governance, established during the origin of the Kingdom, by the Kingdom's Founding of Ancestors, is being sustained. Thus, certain remarks may be made in this context. These remarks are herein essentially limited to two sub-headings: (i) passing remarks on decision-making and decision-implementation processes before and after the aboriginal era of the Kingdom; and (ii) passing remarks on the Kingdom's Fourteen Component Units ('Okoloama

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<sup>179</sup> E. T. Bristol-Alagbariya (2022 [n2a]), especially 1, 7, 14, 17, 27 and 30–31; E. T. Bristol-Alagbariya (ed) (2022 [n2b]), xxxv–xxxvi, liii–liv, lxxii–lxxiii, 47, 78, 111, 159, 188, 198–199; K. O. Dike (n24), 31 and 41; E. T. Bristol-Alagbariya (2020 [n14a]), 63–92.

<sup>180</sup> K. O. Dike (n24), 31; E. T. Bristol-Alagbariya (2022 [n2a]), 1 and 28–29; E. T. Bristol-Alagbariya (ed) (2022 [n2b]), xxxviii–xxxix and 80–81.

<sup>181</sup> E. T. Bristol-Alagbariya (2022 [n2a]), especially 1, 7, 14, 17, 27 and 30–31; E. T. Bristol-Alagbariya (ed) (2022 [n2b]), xxxv–xxxvi, liii–liv, lxxii–lxxiii, 47, 78, 111, 159, 188, 198–199; K. O. Dike (n24), 31 and 41; E. T. Bristol-Alagbariya (2020 [n14a]), 63–92.

IngieKiri Fajie’), which evolved after its initial four and thereafter Five Lineages, Wards, Families or Houses of the Kingdom.

### **Bonny Kingdom’s Sustained House System of Governance: Passing Remarks on Decision-Making and Decision-Implementation Processes During and After the Aboriginal Era of the Kingdom**

It has been stated over and over again that the primaeval, primordial or aboriginal era of Africa’s Bonny Kingdom covers from before about 1000 AD to about 1740 AD (when King Perekule I created the Allison-Nwaoju House). During this period, only one category of Lineages, Wards, Families or Houses was in existence. This category of Lineages, Wards, Families or Houses belongs to the fold of the *Duawaris*.<sup>182</sup>

During the aboriginal era of Bonny Kingdom, when the population of the Kingdom was entirely comprised of *Duawari*-folks, decision-making and decision-implementation processes were characterized by such exemplary, creditable, admirable, exceptional and praiseworthy features as truth, fairness, harmony and the overall interest of the Kingdom and its proto-Ijaw homogenous people and their blood descendants.<sup>183</sup> These characteristic amicable and participatory features of decision-making and decision-implementation processes, by which the rest of proto-Ijaw blood relatives and people harmoniously made inputs in processes of decision-making and decision-implementation of the *Ikpangi-Sibidapu*, *Amadapu* and *Amanyapanu*, appear to be different after the aboriginal era, when the population of the Kingdom became heterogeneous, from about 1740 AD onwards.<sup>184</sup> From then, decision-making and decision-implementation processes of the *Ikpangi-Sibidapu*, *Amadapu*, other Major House *Se-Alapu* and Minor House *Se-Alapu* as well as *Amanyapanu* began, to some extent, exclude the input of a wide range of other people of the Kingdom, especially those of a broad range of the proto-Ijaw stock of the Kingdom. From then, decision-making and decision-implementation processes of the *Ikpangi-Sibidapu*, *Amadapu*, other Major House *Se-Alapu* and Minor House *Se-Alapu* as well as *Amanyapanu* began, to some extent, to somewhat exclude the input of a wide range of other people of the Kingdom, especially those of a broad range of the proto-Ijaw stock of the Kingdom. In a way, egocentric form of decision-making and decision-implementation processes in Bonny Kingdom, especially as these relate to the Fubara Manilla Pepple Group of Houses and the Opubo Annie Pepple Group, led in

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<sup>182</sup> E. T. Bristol-Alagbariya (2022 [n2a]), 5–6, 21, 25–26 and 29–30; E. T. Bristol-Alagbariya (ed) (2022 [n2b]), 158, 173–174 and 289.

<sup>183</sup> E. T. Bristol-Alagbariya (2020 [n14a]), 63, 74–84 and 87–90.

<sup>184</sup> C/f E. T. Bristol-Alagbariya (2022 [n2a]), 12–14, 19 and 31–32; C/f E. T. Bristol-Alagbariya (ed) (2022 [n2b]), xvii–l, 133–135, 157, 197–199 and 284–286.

1869/70 to a Civil War in the Kingdom and thereby resulted to the establishment of Opobo Kingdom. *Ibanise* thus divided into Bonny and Opobo Kingdoms in 1869/70.<sup>185</sup> The prevailing non-harmonious, not fully-participatory and thus discordant and not holistically public-spirited manner of decision-making and decision-implementation processes in Bonny Kingdom, especially at the apex level of traditional governance of the Kingdom, undermine the overall wellbeing of the people and their collective future and hence impact negatively on sustainable development in the Kingdom and the sustainable future of the Kingdom.<sup>186</sup> So, as indicated or explained above, over time and age, public-spirited, exemplary, credible, admirable, exceptional and thus praiseworthy form or manner of decision-making and decision-implementation processes among the homogenous proto-Ijaw people of Bonny Kingdom, based on such characteristic features as truth, fairness, harmony and the interest of all and the overall Kingdom, during the aboriginal era of the Kingdom, changed thereafter. This is fundamentally because leaders, exemplified by King Perekule I, during the second phase of his reign (about forty years after he (King Perekule I), who was exclusively made King by his blood (*Duawari*) relatives), began to take unilateral and arbitrary decisions, which undermined the inherent nature of social contract of governance that characterized the synonymous origin of Organized Government (Public Sector Governance), based on the House System (of governance), and the origin of the Kingdom. The advent of egocentric and thus arbitrary forms or patterns of decision-making and decision-implementation processes in Bonny Kingdom became the bane of the inherent original (primaeval, primordial or aboriginal) public-spirited core-value, form and/or content of the Kingdom's Welfarist House System of Public Sector Governance.<sup>187</sup>

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<sup>185</sup> E. T. Bristol-Alagbariya (ed) (2022 [n2b]), liii and 88–89; E. J. Alagoa and A. Fombo (n2), 29–32; C. Ogolo (n33).

<sup>186</sup> E. T. Bristol-Alagbariya (2020 [n14a]), 63–92; E. T. Bristol-Alagbariya (2020 [n14b]), 93–105; E. T. Bristol-Alagbariya, 'Nigeria: The Role of Law in Nation-building' [2016], 1 (1), *UNIPORT Journal of Public Law*, 113–136; E. T. Edward T. Bristol-Alagbariya, 'Sustainable Development Law and Multidisciplinary Sustainable Development-oriented Efforts towards the Wellbeing of Humans and Overall Resources of Nature' [2020], 81, *International Affairs and Global Strategy*, 69–93; Goal 11, UN Sustainable Development Goals, captioned 'Sustainable Cities and Communities', which is designed to make cities and human settlements inclusive, safe, resilient and sustainable; UN Department of Economic and Social Affairs, 'Transforming our world: the 2030 Agenda for Sustainable Development' <<https://sdgs.un.org/2030agenda>>; homepage of the Earth Charter Initiative <<http://earthcharter.org/>> both Accessed 25 February, 2023; The World Commission on Environment and Development, *Our Common Future* (Oxford University Press 1987), especially 8–9, 40 and 43; T. Jackson, *Prosperity without Growth?: The Transition to a Sustainable Economy* (Sustainable Development Commission 2009); T. Jackson, *Prosperity without Growth: Economics for a Finite Planet* (Earthscan 2011).

<sup>187</sup> E. T. Bristol-Alagbariya (2022 [n2a]), 1, 6–13, 18–19, 22–24 and 31–32; E. T. Bristol-Alagbariya (ed) (2022 [n2b]), 1–9, 86, 159–160, 187–188, 197–199, 282–285 and back cover preview.

At the time of such arbitrary forms of decision-making and decision-implementation processes in Bonny Kingdom, during the second phase of his reign (about forty years after he was exclusively made King by his blood (*Duawari*) relatives), the King (Perekule I) took certain egocentric decisions, such as unilaterally abolishing the hereditary natural post or position of his *Duawari* relatives, namely the post of Amadapu (namely substantive Amadapu), which was and remains governed by God-given inalienable and inviolable natural right and succession among the rest of the *Duawaris*.<sup>188</sup> This is because from time immemorial in Bonny Kingdom, once one of the Founding Patriarchs and thus subsequently their respective Lineages, Wards, Families or Houses assumes the apex rulership position/post of kingship, the rest of the apex rulers and thus Heads of the rest of the *Duawaris* become and/or continue to exist as substantive *Amadapu*, based on the God-given natural status and primaevial pedigree as *Duawaris*.<sup>189</sup> As already indicated above, a prolific scholar and historical writer, G. Finapiri, somehow tried (in his epoch-making history book, entitled *Forgotten Heroes of Grand Bonny*) to capture how King Perekule I arbitrarily endeavoured to abolish the hereditary posts of the rest of the Heads of *Duawaris*.<sup>190</sup> Hence, the rest of the *Duawaris* have continued to insist on their God-given inalienable and inviolable natural right and succession, by insisting that their Heads continue to exist and/or remain substantive Amadapu, while or whenever the Lineage, Family or House of King Perekule I produces or continues to produce the Monarch of the Kingdom.<sup>191</sup> Till date, this has been the fundamental source of friction between the King Perekule Royal House (Successor of King Halliday-Awusa) and the rest of the *Duawaris*. Presently, the *Duawaris* of Bonny Kingdom are namely (i) Bristol-Alagbarigha Royal House (Founder of Grand Bonny: Okoloamakoromabo), (ii) King Halliday-Awusa Royal House (Predecessor of King Perekule), (iii) King Perekule Royal House (Successor of King Halliday-Awusa); (iv) Dublin-Green House (Lala, Ebie, Prince Asimini-Oruakpa Lineage), (v) Prince Oruasawo Tolofari Royal House (Kumaluya-Ndende Omuigbem Lineage), and (vi) Buoye-Omuso (Brown) Major House (Prince Kongo Lineage). In the framework of these six *Duawaris* of Bonny Kingdom, the King Perekule Royal House

<sup>188</sup> E. T. Bristol-Alagbariya (ed) (2022 [n2b]), lix–lx, 127–129 and 173–175; E. T. Bristol-Alagbariya (2022 [n2a]), 21 and 25–26; E. T. Bristol-Alagbariya (2020 [n14b]), 93–105, particularly 93, 96–98 and 102–103; E. T. Bristol-Alagbariya (2020 [n14a]), 63–92, especially 63, 70–72, 77, 82, 84–85 and 88–90.

<sup>189</sup> *Official Opening of the Palace of the Amadabo of Finima & 1<sup>st</sup> Coronation Anniversary of the Incumbent Amadabo of Finima (Aseme-Alabo [Engr.] Dagogo Lambert Brown, Chief & Head of Buoye-Omuso Brown House, Amadabo of Finima, Kongo XVII), Thursday, 12<sup>th</sup> January, 2023, Palace Ground, Finima, Bonny Island, Rivers State* (n30); E. T. Bristol-Alagbariya (2022 [n2a]), 21–22 and 30–31; E. T. Bristol-Alagbariya (ed) (2022 [n2b]), lxx–lxxvii, xliii–xliv, lxx–lxxvii, 72–75, 126–127, 130–132 and 160–161.

<sup>190</sup> G. Finapiri (n143), 19–20.

<sup>191</sup> E. T. Bristol-Alagbariya (ed) (2022 [n2b]), lxiv–lxv, 177–17; E. T. Bristol-Alagbariya (2022 [n2a]), 21–22 and 29–30.

(Successor of King Halliday-Awusa) continues to distance itself from its God-given natural fold (contemporary *Duawaris* of Bonny Kingdom).<sup>192</sup>

Principally, it may be remarked that power without checks and balances, leads to absolute power. Thus, it is of public knowledge that power tends to corrupt, and absolute power corrupts absolutely, which is the reason why great men are almost always bad men, even when they exercise influence and not authority. The sense of morality of an individual wielding power lessens as his or her power increases.<sup>193</sup> Accordingly, there is no worse heresy than the fact that the office sanctifies its holder. Even the Founding Ancestors of Africa's Bonny Kingdom, led by the Founding Patriarchs and the rest of the Kingdom's Apex Traditional Rulers, governed the Kingdom, during its aboriginal era, on the basis of public-spiritedness, fair play and thus promoted checks and balances in relation to transparency and accountability, which are rooted in the social contract of governance.<sup>194</sup> Thus, the Apex Traditional Rulers of the aboriginal era of Africa's Bonny Kingdom were fundamentally socially responsible, as their extraordinarily humane, amicable, harmonious, public-spirited, smooth, peaceful and consecutively successful traditional administrations exhibited a classic form of government social responsibility and good traditional governance, which are yet to be equaled or compared in the Kingdom.<sup>195</sup> Hence, a need arises for contemporary and future Apex or Paramount Traditional Rulers of the Kingdom to be properly accountable and transparent, so as to contribute robustly to good traditional governance and sustainable development in the Kingdom.<sup>196</sup>

**Bonny Kingdom's Sustained House System of Governance: Passing Remarks on the Kingdom's Fourteen Component Units ('Okoloama IngieKiri Fajie') that Evolved after the Initial Four and Thereafter Five Lineages, Wards, Families or Houses of the Kingdom**

It may also be remarked that in the course of the sustained House System of Governance of Africa's Bonny Kingdom, after the evolution of Bonny Kingdom's initial Four and thereafter Five Lineages, Wards, Families or Houses, Four Generations of the Kingdom's Fourteen

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<sup>192</sup> E. T. Bristol-Alagbariya (ed) (2022 [n2b]), 219; Association of the *Duawaris* (Founding and Aboriginal Royal Houses) of Grand Bonny Kingdom, with the CACNigeria Registration Certificate No: CAC/IT/No. 100619.

<sup>193</sup> R. Hill (n16).

<sup>194</sup> *Ibid*; E. T. Bristol-Alagbariya (2022 [n2a]), 11–14; E. T. Bristol-Alagbariya (ed) (2022 [n2b]), 55–56, 163–164 and 176–177; E. T. Bristol-Alagbariya (2020 [n14a]), 63–92.

<sup>195</sup> E. T. Bristol-Alagbariya (2020 [n14a]), 63–92, especially 63–64 and 76–90.

<sup>196</sup> *Ibid*, 63–92.

Component Units (*Okoloama IngieKiri Fajie*) consecutively evolved.<sup>197</sup> Put otherwise, the initial Four and thereafter Five Lineages, Wards, Families or Houses of Bonny Kingdom, the Kingdom grew to be comprised of its First (Original) Fourteen component units during the reign of Four Premier Monarchs (*Tari Amanyanapu* Ndoli-Okpara, Opuamakuba, Alagbariye and Asimini), and thereafter in the course of continuity and changes, advanced to generate three other subsequent generations of *Okoloama IngieKiri Fajie*. As already indicated above, *Okoloama IngieKiri Fajie* means ‘Bonny Kingdom, as comprised, constituted or made-up of its Fourteen Units/Wards/Lineages/Families/Houses.’<sup>198</sup> So, the story of the growth of Bonny Kingdom’s initial Four and thereafter Five Lineages, Wards, Families or Houses to the Kingdom’s Fourteen Component Units, is about how the Welfarist House System of Public Sector Governance grew and advanced to produce its identified Four Generations of *Okoloama IngieKiri Fajie*.<sup>199</sup>

It is essential to highlight that *Duawaris*, courtesy E. T. Bristol-Alagbariye, employed the doctrine of the melting pot of civilization, associated with the ‘Fertile Crescent’, to examine the trend of the rise, continuity and eventual fall or decline of the primordial Ijaw blood-related Lineages, Wards, Families or Houses of Bonny Kingdom, and thereby identified the Four Generations of *Okoloama Ingie KiriFajie*, associated with the history and historiography of *Ibanise* (comprised of Bonny Kingdom and Opobo Kingdom).<sup>200</sup> The Fertile Crescent’ (within the neighbourhood of the Rivers Tigris, Euphrates and Nile that once generated an abundance of riches, which ironically became an area known for depleting resources due to the Middle East strife).<sup>201</sup> A foremost African scholar of the discipline of History, particularly the History of

<sup>197</sup> E. T. Bristol-Alagbariye (2022 [n2a]), 1, 5–6. 21–24 and 29; E. T. Bristol-Alagbariye (ed) (2022 [n2b]), li–liv, lxxii–lxxiii, 86–87, 96–97, 101–102, 110–113, 133–143, 150, 152–154, 157–162, especially li–lii and 86–87; Bonny Kingdom Historical Society (n28), 88.

<sup>198</sup> E. T. Bristol-Alagbariye (2022 [n2a]), 1, 23–24 and 29; E. T. Bristol-Alagbariye (ed) (2022 [n2b]), li–lii and 86–87.

<sup>199</sup> E. T. Bristol-Alagbariye (2022 [n2a]), 23–24; E. T. Bristol-Alagbariye (ed) (2022 [n2b]), li–lii and 86–87.

<sup>200</sup> E. T. Bristol-Alagbariye (2022 [n2a]), 23–24; E. T. Bristol-Alagbariye (ed) (2022 [n2b]), liii–liv and 157. XXX

<sup>201</sup> R. C. Nelson, *Middle Eastern History: History of the Middle East: Melting Pot - Holy Wars & Holy Cities - From the Sumerians to the Ottoman Empire and Today's ... and Egypt - Shaping the Near East History* (CreateSpace Independent Publishing Platform/R. C. Nelson, 2016); British Broadcasting Corporation (BBC), ‘CULTURE: The Ancient Place Where History Began’ <<https://www.bbc.com/culture/article/20161202-the-ancient-place-where-history-began>>; National Geographic Society, ‘Fertile Crescent’ <<https://www.nationalgeographic.org/encyclopedia/fertile-crescent/>>; History.com Editors, ‘Fertile Crescent’ (A&E Television Networks, 20 December, 2017) <<https://www.history.com/topics/pre-history/fertile-crescent>> all Accessed 25 February, 2023; E. J. Alagoa and A. Fombo (n2), 47–48; C/f P. Gleason, ‘The Melting Pot: Symbol of Fusion or Confusion?’ [1964], 16 (1), *American Quarterly*, 20–46; W. B. Quandt, ‘The Middle East Crises’ [1979] 58 (3), *Foreign Affairs*, 540–562; A. I. Ahram, *War and Conflict in the Middle East and North Africa*, Polity Press,

Niger Delta (E. J. Alagoa) and A. Fombo have in their seminal work entitled ‘A Chronicle of Grand Bonny’, earlier discussed the trend of the rise and fall of Lineages/Wards/Families/Houses of Bonny Kingdom, especially during the era of the Atlantic trade in the Kingdom.<sup>202</sup> Such a trend began from the post-settlement era of Bonny Kingdom, as a result of which the Lineages of Ndoli-Okpara became extinct, while to a great extent that of Opuamakuba became embedded into that of Alagbariye and to some extent that of Asimini, during the primaeval era of the Kingdom.<sup>203</sup> The aforesaid first, initial, original or First Generation of *Okoloama Ingie KiriFajie*, representing the Founding Ancestors/Generation of Ancient Grand Bonny Kingdom was the bedrock of the entire virgin landmass that comprised the territorial integrity of primaeval Ancient Grand Bonny Kingdom, which has from time immemorial been inherited by all the Houses and people of the Kingdom.<sup>204</sup> The Second Generation of the *Okoloama Ingie KiriFajie* evolved from the period after the reign of Premier King (*Tari Amanyanabo*) Asimini (from the reign of King Edimini) up to the early era (first phase) of the reign of King Perekule I. Thus, the era of the Second Generation of the *Okoloama Ingie KiriFajie* covered from the reign of King Edimini (the son and successor of King Asimini) to the early period of the reign of King Perekule I (who succeeded King Halliday-Awusa), when he (King Perekule) divided his lineage into two, namely into those of the Princely Adum-Fubara Manilla Pepple Lineage and the Princely Adum-Opubo Annie Pepple Lineage of the King Perekule Royal Lineage/House. At this time (of the Second Generation of *Okoloama IngieKiri Fajie* and the first phase of the reign of King Perekule), the Prince Adum-Fubara Manilla Pepple Lineage/House and the Prince Adum-Opubo Annie Pepple Lineage/House were out rightly owned and as well under direct leadership of Prince Adum-Fubara Manilla Pepple and Prince Adum-Opubughu (Adum-Opubo) Annie (Anna) Pepple.<sup>205</sup>

It may be emphasized that the reign of King Perekule traversed between the Second Generation and Third Generation of *Okoloama IngieKiri Fajie* in an interconnected, interwoven or intertwined manner,<sup>206</sup> such that the intertwined period of direct leadership of Prince Adum-Fubara Manilla Pepple and Prince Adum-Opubo Annie Pepple over their respective Lineages conjoined with or overlapped between the Second and Third Generations of *Okoloama IngieKiri Fajie*. In that case, the era of the evolution of the Princely Fubara Manilla Pepple House and the

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2020; E. T. Bristol-Alagbariye (2022 [n2a]), 5–6; E. T. Bristol-Alagbariye (2022 [n2a]); E. T. Bristol-Alagbariye (ed) (2022 [n2b]), 139–143.

<sup>202</sup> E. J. Alagoa and A. Fombo (n2), 47–48.

<sup>203</sup> C/f E. T. Bristol-Alagbariye (ed) (2022 [n2b]), 143–144; E. J. Alagoa and A. Fombo (n2), 47–48.

<sup>204</sup> E. T. Bristol-Alagbariye (ed) (2022 [n2b]), xlix, xlii, 57–58 and 194.

<sup>205</sup> E. T. Bristol-Alagbariye (ed) (2022 [n2b]), 152–154.

<sup>206</sup> Law Insider, ‘Interconnected’ <<https://www.lawinsider.com/search?q=Interconnected>> Accessed 25 February, 2023.

Princely Adum-Opubo Annie Pepple House, when these two Houses were under direct leadership of Prince Fubara Manilla Pepple and Prince Adum-Opubo Annie Pepple (during the first phase of the reign of King Perekule) are distinct. This period of direct leadership of Prince Fubara Manilla Pepple and Prince Adum-Opubo Annie Pepple over their respective Houses marked the end of the Second Generation of *Okoloama IngieKiri Fajie*. So, in the framework of this historic and historiographical examination and analysis, the period when Prince Fubara Manilla Pepple and Prince Adum-Opubo Annie Pepple directly led and ruled over their respective Houses is distinct and separate from the event of King Perekule I's creation of the Allison-Nwaoju Major War Canoe House, which event marked the commencement of the Third Generation of *Okoloama IngieKiri Fajie*.<sup>207</sup> Given that King Perekule I was a member of the fold of the *Duawaris*, it may be stated that the *Duawaris* (exclusively comprised of their aboriginal Ijaw blood-related population of the Ancient Kingdom) made up the First Two Generations of *Okoloama IngieKiri Fajie*.<sup>208</sup> Conversely, the *Opuwaris* are distinctly and exclusively associated with the Third Generation of *Okoloama IngieKiri Fajie*, which commenced in the second phase of the reign of King Perekule I (when the King created the Allison-Nwaoju Major War Canoe House, about 1740 AD). The Third Generation of *Okoloama Ingie KiriFajie* came into being in the second phase of the reign of King Perekule I, namely the event of the King's creation of the Allison-Nwaoju Major War Canoe House, which event gave birth to Created (War Canoe) Chieftaincy House System in Bonny Kingdom.<sup>209</sup> Notably, whereas the Created (War Canoe) Chieftaincy House System in Bonny Kingdom commenced with creation of the Allison-Nwaoju Major War Canoe House, the successors of King Perekule I continued with the System (the Created [War Canoe] Chieftaincy House System), by creating more Major War Canoe Houses in the Fourth Generation of *Okoloama IngieKiri Fajie*.<sup>210</sup> Essentially, the Fourth Generation of *Okoloama IngieKiri Fajie* commenced after the creation of the Allison-Nwaoju Major War Canoe House. That means, from the period of the creation of other or more Created (War Canoe) Major Chieftaincy Houses of Bonny Kingdom, through to 1869/70 AD (the period of the Bonny Kingdom Civil War [when Opobo Kingdom was established]) and thereafter up till date, as Ibanise (Ancient Ibani nation) continues to exist as two Kingdoms (namely its parent Bonny Kingdom, and Opobo Kingdom). At this moment of the Fourth Generation of *Okoloama IngieKiri Fajie*, there are Fourteen Major Houses of Bonny Kingdom, as well as the existing *Ingie KiriFajie* (fourteen sections) of Opobo Kingdom, having Sixty-Seven Houses of the Kingdom.<sup>211</sup> Hence, in both Ibani Kingdoms (Bonny Kingdom and Opobo Kingdom), *Ingie*

<sup>207</sup> E. T. Bristol-Alagbariya (ed) (2022 [n2b]), 153–154.

<sup>208</sup> E. T. Bristol-Alagbariya (ed) (2022 [n2b]), 152–154 and 155–156.

<sup>209</sup> E. T. Bristol-Alagbariya (ed) (2022 [n2b]), 138–139 and 152–154.

<sup>210</sup> E. T. Bristol-Alagbariya (ed) (2022 [n2b]), 139–140 and 158–159.

<sup>211</sup> E. T. Bristol-Alagbariya (ed) (2022 [n2b]), lii–liii, 88–89 and 134–136.

*KiriFajie* has become modernized, known and/or recognized as the fourteen Families, Houses or Sections of these Kingdoms.

From the foregoing, in the course of continuities and changes from before about 1000 AD to the present day, it is obvious that the House System of Governance of Bonny Kingdom has encountered the evolution of its initial four and thereafter five Lineages, Wards, Families or Houses, up to its strategic periods or phases of Four Generations of *Okoloama IngieKiri Fajie*. During the last (Fourth) Generation of *Okoloama IngieKiri Fajie*, Ibanise (Ancient Ibani nation) eventually became comprised of two Kingdoms [namely its parent Bonny Kingdom, and Opobo Kingdom].<sup>212</sup>

### **Concluding Remarks and Recommendations**

This study discusses Africa's Bonny Kingdom (also known as Bonny Kingdom, Ancient Grand Bonny Kingdom or Grand Bonny Kingdom [*Ibanise*]), which is the same as present day Bonny Local Government Area (OLGA) of Rivers State, Nigeria. It indicates Bonny Kingdom's strategic location, along the Bonny River Estuary, also known as the Atlantic coast thereof, called the Bight of Bonny, in the Eastern Niger Delta, within the West African sub-region.

The study also identifies the neighbours of Bonny Kingdom, along with the Kingdom's natural geographic features, primaevial (primordial or aboriginal) Ijaw (Ijo) stock of people, along with the Kingdom's initial communities, traditional occupations and other means of livelihood of the people of the Kingdom.

Following the established accounts of the Doyen of Niger Delta History, E. J. Alagoa and other foremost authorities of Nigerian History to showcase how the Founding Ancestors of Bonny Kingdom are blood descendants of Ebeni of the Isedani Royal (*Aseme*) Lineage of Okoloba, in Kolokuma, in Ancestral Ijaw heartland and contemporary Kolokuma-Opokuma Local Government Area of Bayelsa State, Central Niger Delta. This is why Bonny Kingdom was cogently, honourably and effectually named *Ibanise*, given that Ebeni is the progenitor of the Founding Ancestors of the Kingdom. Accordingly, in Ibani language of the people of Bonny and Opobo Kingdoms, *Ibanise* means 'the nationality of Ebeni'.

The study highlights that considering that the Founding Ancestors of Bonny Kingdom migrated from Kolokuma-Okoloba, in the Central Niger Delta, to found Ibanise, alongside Ibaniland's Okoloama (Abaji-Okoloba, Okoloama along the Abaji [the Bonny River Estuary along the

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<sup>212</sup> *Ibid*; E. T. Bristol-Alagbariya (2022 [n2a]), 1, 5–6, 21–23 and 29–30.

Atlantic coast thereof]), these Founding Ancestors are considered to have migrated from Kolokuma-Okoloba to Abaji-Okoloba. The Founding Ancestors of Bonny Kingdom founded the Kingdom before about 1000 AD, about which period Elem Kalabari (New Calabar/Ancient Kalabari Kingdom) was founded. Hence, Bonny Kingdom and Ancient Kalabari Kingdom are primaevial African sovereign states and civilizations, which advanced to become very famous, well-esteemed and outstanding ethnic nationalities of Ancestral Ijaw nation and the entire Ancient Delta region of modern Nigeria.

The study identifies and examines Bonny Kingdom as a primordial African sovereign state as well as a famous primaevial city and trading state of Ijaw (Ijo) ethnic nationality, from which Opobo Kingdom was established during the 1869/70 Bonny Civil War. Thus, along with Opobo Kingdom, other Ancient Niger Delta trading states of Ijaw ethnic nationality are Elem Kalabari (New Calabar), Okrika Kingdom (Wakrikese) and Nembe (Brass). The rest of the Ancient Niger Delta trading states are the Efik (Old Calabar) trading state and the Itsekiri (Warri) trading state. These Ancient Niger Delta Kingdoms, City and trading states existed along with their immediate bigger neighbour, namely Ancient Benin (Edo) Kingdom, in the context and framework of the Southern ethnic minority nationalities (contemporary south-south geopolitical zone) of the Federal Republic of Nigeria, otherwise referred to as the Southern ethnic minority area of Nigeria. These Ancient Niger Delta trading states and their neighbouring primordial ethnic nationalities, tribes and communities of contemporary south-south geopolitical zone of Nigeria make up the true Niger Delta region, known as the ethnographic, geographic and historical Niger Delta region, which is distinct from the politically motivated Niger Delta region created by the Niger Delta Development Commission (NDDC) Act.

The study explains that between 1884 and 1885, Great Britain entered into imperialistic *vis-à-vis* negative sovereignty treaties of friendship, commerce and protection with Bonny Kingdom and other aforementioned Ancient Niger Delta Kingdoms, City and trading states, with which she (Great Britain) established direct contact through trade (the Atlantic trade), and thereby (after the Berlin West African Conference convened by the Imperialist European countries to partition naturally sovereign areas of Africa), transformed these trading states and their neighbouring coastal areas and Niger Delta hinterland areas into a British Protectorate of the Niger Districts, in 1885. This Protectorate was renamed Oil Rivers Protectorate in 1889, and thereafter further renamed the Niger Coast (Calabar) Protectorate, in 1893, after which, in 1906, Great Britain accordingly transformed the latter with other British colonial possessions in Southern Nigeria, to form the Colony and Protectorate of Southern Nigeria. Ultimately, Great Britain politically amalgamated the Colony and Protectorate of Southern Nigeria with that of the North in 1914, to form the Colony and Protectorate of Nigeria, and thereby established formal British colonialism

over the entire pre-colonial Nigerian ethnic nationalities to establish British colonialism over the entire pre-colonial Nigeria, which became known as modern Nigeria. consequently, British colonial rule took place in modern Nigeria from 1914 to October 1960, when Great Britain granted political independence to modern Nigeria.

While citing a foremost and erudite scholar of the African History and first Vice-Chancellor of Nigeria's Premier University of Ibadan, K. O. Dike, the study showcases how Bonny Kingdom was the economic and political centre of the Ancient Niger Delta. Furthermore, the study presents how Bonny Kingdom is one of the most industrialized areas of modern Nigeria, which has from time immemorial been Nigeria's foremost strategic areas of external relations, especially external trade between Primaeval Niger Delta, before, during the Atlantic trade era and thereafter, up to the ongoing era of petroleum (oil and gas) resources development operations in the oil-rich ethnic minority Delta region of the country.

The study also cites the Doyen of Niger Delta History, E. J. Alagoa and other foremost authorities of the discipline of History to evidence how the origin of Bonny Kingdom was intertwined with the origin of the Kingdom's Welfarist House (Lineage/Ward/Family) System of Public Sector Governance, which produced the Kingdom's Four Premier Monarchs (*Tari Amanyanapu*), Premier *Amadapu* (*Tari Amadapu*) and Premier *Ikpangi-Sibidapu* (*Tari Ikpangi-Sibidapu*). So, there were the Kingdom's Four Premier (Primaeval/Primordial/First) Monarchs (*Tari Amanyanapu*). These are namely (i) Ndoli-Okpara, who was a Founding Patriarch and Premier Monarch; (ii) Opuamakuba, who was also a Founding Patriarch and Premier Monarch; (iii) Alagbariye (Alagbariya, Alagbaria, Alagabrigha [Kala-Ebeni/Kalabeni], *et cetera*), who was the Foremost Leader of the Founding Patriarchs, Premier High-Priest and Founder of Grand Bonny (*Okoloamakoromabo*) and Premier Monarch; and (iv) Asimini (Asikunuma), who was equally a Founding Patriarch and Premier Monarch, who was Crowned by Alagbariye with a Portuguese-made Crown. Accordingly, the Premier *Amadapu* (*Tari Amadapu*) of Bonny Kingdom included Premier Prince and *Tari Amadabo*, Kongo (*Tari Ikpakpayodabo/Finimadabo*) and Premier Prince and *Tari Amadabo* Anju of the Premier King Alagbariye Lineage. There was also Aboriginal Prince and Fourth Generation *Amadabo* Asimini-Oruakpa of the Premier King Asimini Lineage. Accordingly, about five to six generations after the reign of Premier King (*Tari Amanyanabo*) Asimini, from the Prince Oruasawo Tolofari Royal House (Kumaluya-Ndende Omuigbem Lineage or section thereof), there were *Amadabo* Ndende and *Amadabo* Omuigbem respectively. Also, from the King Halliday-Awusa Royal House section of Premier King Asimini, there were *Amadapu* of later generations, such as *Amadabo* (Prince) Okpofori *alias* Aloki. These *Amadapu* of the fold of the *Duawaris* (Blood Descendant, Founding and Aboriginal Royal [*Aseme*] Houses) of Bonny Kingdom were substantive *Amadapu*, as distinct from regents,

whose positions came into existence after the aboriginal era of Bonny Kingdom, during periods of interregnum (when there is usually no incumbent *Amanyabo* [Monarch/King]).

The study reveals that in a way in Bonny Kingdom, the word or term 'house' refers to Lineage, Family or Ward. It explains that the mention or use of the term 'house' implies an extended family unit, in the realm of the Kingdom's House System of Governance, which system of governance is also simply known as the Canoe House (*Aru-Wari*) System, as members of each unit of the system in the Kingdom and elsewhere (such as other Ancient Niger Delta trading states practising the system), traditionally fish, trade as well as embark on recreation or sporting activities, *et cetera*, in their respective canoes, often big canoes, such as fishing canoes, trading canoes, war canoes and regatta (sporting, ceremonial, recreational or funfair) canoes, which the people also use.

The study also reveals that from time immemorial in Bonny Kingdom, there was and still remains the Three Hierarchical Categories of Apex or Paramount Rulers, heading the three levels or tiers of government of the Kingdom. These tiers of government are namely the (i) established, organized, formally institutionalized and systematized lineage (immediate blood relatives or closer family unit), (ii) wider extended family unit, known as House Community or Country House, and (iii) kingdom-wide level of government. The study highlights that the aforementioned Three Hierarchical Categories of Apex or Paramount Rulers occupy positions of honour, natural rulership, public service, trust and statesmanship in the Kingdom. Following the list of Monarchs (*Amanyapu*) of Bonny Kingdom outlined by E. J. Alagoa and A. Fombo, in their seminal book, entitled *A Chronicle of Grand Bonny*, the study indicates that so far (from before about 1000 AD to present day), Africa's Bonny Kingdom has produced twenty three Monarchs, who have piloted the House System of Governance, at the apex level of traditional governance in the Kingdom.

In summary, concerning the origin and primaeval, primordial or aboriginal era of Africa's Ancient Grand Bonny Kingdom (*Ibanise*), it must be emphasized that from three to four and thereafter five, the Founding Patriarchs of the Ancient Kingdom are Alagbariye (Kala-Ebeni), Opuamakuba and Asimini, as well as Ndoli-Okpara and then Kongo. Among these, Alagbariye is the foremost Patriarch, being the principal leader of the initial Founding Group that originated the Ancient Kingdom as well as designed, systematized, institutionalized and successfully practised the Kingdom's House System of Public Sector Governance at Orupiri (also known as 'Old Bonny' Town/Community). Among these Founding Patriarchs of Ancient Grand Bonny Kingdom, Ndoli-Okpara, Opuamakuba, Alagbariye and Asimini were Premier Monarchs/King (*Tari Amanyapu*), while Kongo was a Premier Amadabo (*Tari Amadabo*) of the Ancient

Kingdom. In particular, these Four Founding Patriarchs and Premier Monarchs of Ancient Grand Bonny Kingdom harmoniously ruled the Ancient Kingdom in a smooth, steady, peaceful and successive manner and on the basis of mutual respect and tolerance for each other, as well as mutual respect and tolerance between and among them and successive High-Priests, and the *Amadapu* and *Ikpangi-Sibidapu*, who constituted the *Ibanisekoroma Taduapu Kubiri* (Association/Union/Council of the Founding Ancestors of Ibanise) of their time. Accordingly, from onset in Ancient Grand Bonny Kingdom, the Amanyanabo, High-Priest, *Amadapu*, *Ikpangi-Sibidapu*, and Heads of the Ogbokoroma socio-cultural group constituted the Supreme Customary Law-making Organ as well as the Supreme Judicial Council of the Kingdom. As such, although the *Ibanisekoroma Taduapu Kubiri* was the supreme decision-making body or organ of Ancient Grand Bonny Kingdom, other proto-Ijaw folks and their blood-descendants, who made up the homogenous population of the Ancient Kingdom during the Kingdom's primaeval, primordial or aboriginal era, meaningfully participated in decision-making in a harmonious manner. Hence, decision-making and decision-implementation processes prevailed harmoniously throughout the reigns of these Four Founding Patriarchs and Premier Monarchs, and consequently throughout the rest of the aboriginal era of the Kingdom. Such was the state of affairs during the aboriginal era of the Ancient Kingdom, which spanned from before about 1000 AD to about 1740 AD (about forty years after King Perekule I (Pepple I/Captain Pepple) was made King, by his blood [*Duawari*] relatives). The aboriginal era of Ancient Grand Bonny Kingdom was thus characterized by decision-making and decision-implementation processes that were embedded in the threshold of exemplary, credible, admirable, exceptional, public-spiritedness and thus praiseworthy and enviable features, such as truth, fairness, harmony and the interest of all and sundry, towards the wellbeing of all and overall wellbeing of the Ancient Kingdom. These exemplary, public-spirited credible, admirable, exceptional, praiseworthy and enviable characteristic features of the Ancient Kingdom consolidated, strengthened as well as smoothly and peacefully sustained the Lineage/Ward/Family or House System of Public Sector Governance of the Kingdom as a Welfarist System of Governance throughout the aboriginal era of the Kingdom between and among its generations of proto-Ijaw stock (autochthonous Ijaw people). These characteristic features thus made the aboriginal era of Ancient Grand Bonny Kingdom to serve as the bedrock era of the Ancient Kingdom, which advanced during the era to become a classic primordial African sovereign state and civilization as well as the pride of Ancestral Ijaw nation and the entire Ancient Delta region of modern Nigeria.

Obviously therefore, the study demonstrates that similar to the Social System of the Ancient Greek City-States, the Ancient Grand Bonny Kingdom's House (Lineage/Ward/Family) System of Public Sector Governance has from time immemorial been the core or main Social System (the Fundamental Characteristic Organizational Pattern) of the Ancient Kingdom as well as a

fundamental symbol of the key role of Traditional Rulership in the Ancient Kingdom and other Ancient Niger Delta trading states practising the System.

Essentially, the Aboriginal era of Africa's Bonny Kingdom was solely made up of the Founding Ancestors of the Kingdom and their blood descendants and blood-descendant Houses of proto-Ijaw origin, namely the *Duawaris*. The *Duawaris* recently registered with the Corporate Affairs Commission (CAC) of Nigeria as *Association of the Duawaris (Founding and Aboriginal Royal Houses of Grand Bonny Kingdom)*, with CAC Nigeria Registration Certificate No: CAC/IT/No. 100619.

By and large, the study reveals that Africa's Bonny Kingdom's House System of Governance is a Welfarist System or Form of Public Sector Governance. It demonstrates that the Kingdom's Welfarist House System of Governance was designed, systematized, institutionalized, successfully implemented and/or practised by the Founding Ancestors throughout the Primaeval, Primordial or Aboriginal era of the Kingdom, which spanned from before about 1000 AD to about 1740 AD. It was about this period of well over Seven Centuries (circa 1740 AD) that King Perekule I (of the aboriginal stock of the Kingdom) introduced the Created (War Canoe) Chieftaincy House System.

Bonny Kingdom's Created (War Canoe) Chieftaincy House System (*Opuwaris*) began during the second phase of the reign of King Perekule I onwards, when the King created the Allison-Nwaoju House, and made Allison-Nwaoju the Head of that House. In the process, King Perekule I introduced certain fundamental changes into Bonny Kingdom's autochthonous Welfarist House System of Governance of the Kingdom, in a similar but distinct manner as King Amachree introduced similar changes in the realm of governance of the Elem Kalabari (New Calabar/Ancient Kalabari) trading state.

King Perekule I, who succeeded King Halliday-Awusa, was crowned by *Amadabo* Adapa Alagbariya, as Premier High-Priest and Premier King as well as the Founder of Grand Bonny: *Okoloamakoromabo*, Alagbariye, crowned Premier King Asimini. Perekule I was made King by his blood (*Duawari*) relatives, when *Opuwaris* and thus *Opuwari Se-Alapu* were not in existence in Bonny Kingdom.

Among other disclosures, the study reveals how due to the trade-related competitive inter-state wars between and among various Ancient Niger Delta trading states, during the Atlantic trade era of the 18<sup>th</sup> Century AD onwards, some European and other writers refer to the Houses of

these states as ‘trading companies’ as well as ‘fighting corporations’, while describing these states as ‘trading empires’ or ‘tribal empires’.

The study discusses how Africa’s Bonny Kingdom’s Welfarist House System of Governance, which was established and practised by the Founding Ancestors of the Kingdom, continues to be sustained in the Kingdom. The study also makes passing remarks concerning how decision-making and decision-implementation processes of aboriginal Bonny Kingdom, which processes were characterized by such admirable features, as truth, fairness, harmony and the overall interest of the Kingdom (during its aboriginal era). We reiterate that aboriginal Bonny Kingdom (the aboriginal era of Bonny Kingdom) was entirely made up of proto-Ijaw homogenous stock of indigenes and their blood descendants that constituted the *Duawaris* of the Kingdom. However, these enviable characteristic features of decision-making and decision-implementation processes of aboriginal Bonny Kingdom, whereby the rest of proto-Ijaw blood relatives and people of the Kingdom participated harmoniously to make inputs in decision-making and decision-implementation processes of the *Ikpangi-Sibidapu*, *Amadapu* and *Amanyanapu* became a thing of the past after the aboriginal era of the Kingdom; this was when the population of the Kingdom became heterogeneous, from about 1740 AD onwards (when the Created [War Canoe] Chieftaincy House System came into existence) in the Kingdom.

Thus, the study showcases how arbitrary forms or patterns of decision-making and decision-implementation processes after the aboriginal era of Bonny Kingdom, especially as these relate to the Fubara Manilla Pepple Group of Houses and the Opubo Annie Pepple Group of Houses, led to the Bonny Civil War of 1869/70, when Opobo Kingdom was established, and *Ibanise* thereupon became divided into Bonny and Opobo Kingdoms. On this note, the study explains how arbitrary patterns of decision-making and decision-implementation processes came into being during the second phase of the reign of King Perekule I (about forty years after he (Perekule I) was exclusively made King by his blood (*Duawari*) relatives). At the time, the King (Perekule I) took certain egocentric decisions, such as unilaterally abolishing the hereditary natural post or position of his *Duawari* relatives, namely the post of *Amadapu* (substantive *Amadapu*), contrary to God-given inalienable and inviolable natural right and succession of the *Duawaris*. From then till date, such egocentric decisions of King Perekule I and his blood-descendant Kings of Bonny Kingdom have been sources of fundamental friction between such Kings and other *Duawari* Heads (substantive *Amadapu*) on one hand, and the King Perekule Royal House and the rest of the *Duawaris* on the other. Consequently, the King Perekule Royal House has continued to alienate itself from its God-given natural fold of the *Duawaris* and thus absents itself from the smooth and sustained administration and management of the duly incorporated *Association of the Duawaris (Founding and Aboriginal Royal Houses) of Grand*

*Bonny Kingdom*, registered by the Corporate Affairs Commission (CAC) of Nigeria, with CAC Nigeria Registration Certificate No: CAC/IT/No. 100619. By and large, the advent of egocentric and thus arbitrary patterns of decision-making and decision-implementation processes in Bonny Kingdom, which patterns of decision-making and decision-implementation processes began from the second phase of the reign of King Perekule I, became the bane of the inherent original (primaeval, primordial or aboriginal) public-spirited core-value, form and/or content of the Kingdom's Welfarist House System of Public Sector Governance.

Accordingly, the study discusses continuities and changes, associated with the doctrine of the 'melting pot of civilization' (the rise and fall of the Lineages, Wards, Families or Houses of Bonny Kingdom) from before about 1000 AD to the present day. The study discusses the subject-matter of the 'melting pot of civilization' in relation to how this doctrine applies to the rise and fall of civilizations in the 'Fertile Crescent' (situated within the neighbourhood of the Rivers Tigris, Euphrates and Nile). On this note, the study analyzes how the House System of Governance of Bonny Kingdom encountered the evolution of its initial Four and thereafter Five Lineages, Wards, Families or Houses, up to the advancement of its strategic periods or phases of Four Generations of *Okoloama IngieKiri Fajie*. During the last (Fourth) Generation of *Okoloama IngieKiri Fajie*, Ibanise (Ancient Ibani nation) eventually became comprised of two Kingdoms [namely its parent Bonny Kingdom, and Opobo Kingdom]. The term *Okoloama IngieKiri Fajie* means 'Bonny Kingdom, as comprised, constituted or made-up of its Fourteen Units/Wards/Lineages/Families/Houses. Therefore, the study notes that whereas, the First Three Generations of *Okoloama Ingie KiriFajie* were exclusively comprised of *Duawari*-folks, the Third Generation of *Okoloama IngieKiri Fajie* commenced during the second phase of the reign of King Perekule I, when the King Created the Allison-Nwaoju Major War Canoe House, which gave birth to Created (War Canoe) Chieftaincy House System in Bonny Kingdom. Thereafter, the Fourth Generation of *Okoloama IngieKiri Fajie* commenced from 1869/70 AD (that means, from the period of the Bonny Kingdom Civil War) till date. At the time, Opobo Kingdom had been established in 1869/70 and thus *Ibanise* had become two Kingdoms, namely its parent Bonny Kingdom and Opobo Kingdom. Hence, the Fourth Generation of *Okoloama IngieKiri Fajie* comprises the present day Fourteen Major Houses of Bonny Kingdom, as well as the existing *Ingie KiriFajie* (fourteen sections) of Opobo Kingdom, having Sixty-Seven Houses of the Kingdom.

Based on the history of Africa's Bonny Kingdom so far, the study also indicates that the Kingdom has three categories of houses (Country Houses), namely *Duawaris*, *Opuwaris* and *Kalawaris* (Minor Houses), beside the hinterland plantation communities and/or areas of many of these three categories of Houses of the Kingdom.

Most remarkably, this study is centred on the historical, economic and political philosophy of the ‘state of nature’ indicating the real or hypothetical condition of human beings before socialization and thus without political association, namely the absence of Organized Government (Public Sector Governance), especially the absence of state sovereignty (the sovereign state), which evolved from the social contract of governance between government and the governed. On this note, the study examines how and why Africa’s Bonny Kingdom did not experience the era of the state of nature. It reveals that the state of nature never existed in Africa’s Bonny Kingdom because the origin of the Kingdom was synonymous with the origin (birth, beginning or commencement) of the Kingdom’s sustained Welfarist House (Canoe House) System of Public Sector Governance, which was midwifed by the social contract of governance between the Kingdom’s primaeval rulers (government) and the governed (the rest of the primaeval citizens of the Kingdom). The study further reveals and emphasizes that whereas it is true that Africa’s Bonny Kingdom features as an exception to manifestation of the state of nature, it is a greater truth that the Kingdom is not entirely an exception to the same. This is because the forebears of the Ancestors of the Founding Ancestors of Bonny Kingdom encountered or experienced their period of state of nature in primaeval Ijaw heartland (in the Central Niger Delta), whose origins date back to *circa* 500 BC, far-off before the founding of Bonny Kingdom prior to about 1000 AD. It is thus in Ancestral (Central Niger Delta) Ijaw heartland, where the civilization of the Ijaws originated, that the Founding Ancestors/Generation of Bonny Kingdom encountered their era of the state of nature. Hence, this examination and analysis of how the origin of Bonny Kingdom is synonymous with the birth (beginning) of the Kingdom’s sustained Welfarist House System of Public Sector Governance, adds value to existing scholarly literature and thus a contribution to the worldwide knowledge industry about a different or distinct dimension of the historical, economic and political philosophy of the state of nature.

Essentially also, this study echoes the words of the late 19<sup>th</sup> Century – early 20<sup>th</sup> Century British historian, Lord Acton, that power tends to corrupt, and absolute power corrupts absolutely. Therefore, the study showcases how even the Founding Ancestors of Africa’s Bonny Kingdom, led by the Founding Patriarchs and the rest of the Kingdom’s Apex Traditional Rulers, who governed the Kingdom during its aboriginal era, governed by exhibiting yet unparalleled public-spiritedness, demonstrated exceptional degree of fair play and thereby conformed to the dictates of checks and balances, namely transparency and accountability, which are rooted in the social contract of governance. So, the Apex Traditional Rulers of the aboriginal era of Bonny Kingdom were fundamentally socially responsible, as their extraordinarily humane, amicable, harmonious, public-spirited, smooth, peaceful and consecutively successful traditional admirations exhibited a

classic form of government social responsibility and thus an outstanding degree of good traditional governance, which are yet to be equaled or compared in the Kingdom.

We therefore conclude by recommending that there is a compelling need for contemporary and future traditional rulers of Africa's Ancient Grand Bonny Kingdom, especially the incumbent Paramount Traditional Rulers, namely *Ikpangi-Sibidapu*, *Amadapu*, as well as other *Se-Alapu* (Country Chiefs), and the *Amanyano* (King/Monarch), to sustain the enviable legacies of the Ancient Kingdom's Welfarist House System of Public Sector Governance, by conforming to the dictates of the social contract of governance, through practising fair play, public-spiritedness and thereby being accountable and transparent to their people, so as to contribute robustly to good traditional governance and sustainable development, in the interest of all, in the Kingdom. We also conclude by recommending that on the basis of the primaeval, primordial and aboriginal fair play and public-spiritedness roots of Ancient Grand Bonny Kingdom's Welfarist House System of Governance, contemporary and future traditional rulers of the Ancient Kingdom should strive to become better rulers, while the rest of the citizens of the Kingdom should strive to become better citizens, towards good governance, based on public-spiritedness, so as to achieve the wellbeing of citizens and the wellbeing of the Kingdom, towards a sustainable future of the citizenry and entire Kingdom. Finally, may we conclude by urging and recommending that contemporary and future traditional rulers of Africa's Aboriginal Ancient Grand Bonny Kingdom as well as other citizens of the Ancient Kingdom should strive to be public-spirited, as public-spiritedness is a fundamental footprint of the Founding Ancestors of the Ancient Kingdom, led by the Kingdom's Founding Patriarchs and aboriginal rulers, who originated the Kingdom's Welfarist House System of Governance, as a fundamental framework for wellbeing of the citizenry, as well as the wellbeing and sustainability of the Kingdom, as a primordial African sovereign state that tremendously advanced during the Kingdom's aboriginal era, as the pride of Ancestral Ijaw nation and the entire Ancient Delta region of modern Nigeria.